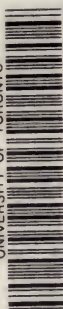


UNIVERSITY OF TORONTO



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QUEEN ELIZABETH

AND

THE PENAL LAWS

BY

CHARLES HASTINGS COLLETTE



QUEEN ELIZABETH
AND
THE PENAL LAWS,

WITH AN INTRODUCTION ON

WILLIAM COBBETT'S "HISTORY OF THE
PROTESTANT REFORMATION."

PASSING IN REVIEW THE REIGNS OF HENRY VIII.,
EDWARD VI., AND MARY.

BY
CHARLES HASTINGS COLLETTE.

"Let me speak, sir,
For Heaven now bids me; and the words I utter
. . . . They will find them truth."
Henry VIII., Act v., Scene xiv.

LONDON:
PROTESTANT ALLIANCE, 9 STRAND,
1890

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PREFACE.

“Truth is of so pure and virtuous a Nature that it refuseth to be in league with any falsehood in the world, much more disdaineth to be assisted by it.”—*Sir Edwin Sandy's Europæ Speculum.*

It was Lord Bacon who said that Prefaces and passages of excusations are great wastes of time. Adopting this practical advice, I ask my fellow countrymen to give a patient and unprejudiced perusal of the following narrative of the most eventful period of our history. The circumstances connected with that history having been shamefully perverted by the enemies of the Reformation, I would fain hope that my labour will not have been in vain in exposing fallacies and fictions which have been put forth by the opponents of the Protestant constitution of this country.

N.B.—Cobbett's book being divided into paragraphs each bearing a distinct number, the passages quoted are distinguished by such numbers within [], of the first edition dated 1824, preserving his *italics* and *capitals*.

QUEEN ELIZABETH AND THE PENAL LAWS.

CHAPTER I.

COBBETT'S HISTORY OF THE PROTESTANT REFORMATION.

"But that slander, sir, grows again
Fresher than e'er it was; and held for certain."

Henry VIII., Act ii., Scene i.

It may be objected that I should have adopted the book passing by the title of "The History of the Protestant Reformation in England and Ireland," by WILLIAM COBBETT, as the basis of the following compilation. I feel the force of the objection, but there is a sufficient justification. The so-called "History" by Cobbett, is, even at the present day, not only confidently quoted by Priests of the Roman Church as the testimony of a "Protestant Historian," but they have republished the work in an unprecedented cheap form, and industriously circulate it broadcast, recommending and quoting it on every available occasion; and it has been deemed worthy of being translated into several foreign languages. But for this public recognition, and recommendation, and, therefore, adoption by Romanists, I fully admit that such a travesty of history would be quite beneath serious consideration. But, further, the incidents alluded to by Cobbett have given me an opportunity of stating the real facts as recorded, in histories, as well from the pen of Romanists as Protestants.

Cobbett's book is proposed for acceptance on the alleged fact that its author was a "Protestant" and a member of the Church of England; and that, therefore, his motives at least, cannot be questioned, and his statements ought to be accepted against members of his own Communion. The proposition is plausible,

but the alleged fact of his being, at the time he wrote his "History," either a member of the Church of England, or even a Protestant, is very questionable, for when he published his book he openly avowed himself an admirer of the infidel, "Thomas Paine;" and his entire work is a fulsome praise of the Roman Church, her institutions, principles, and doctrines; while he does not hesitate to vilify the leading Reformers, the Reformation, and everything connected with our reformed Established Church.

First, let me prove by incontestable evidence that Cobbett, when he wrote his history, was neither a member of our Reformed Church, nor a "Protestant."

A church is known by its creed or symbol of faith. To the year 1546 the only creeds professed by any Christian church were the three creeds passing by the titles of the Nicene, Apostles', and Athanasian, as they stand at the present day in our "Book of Common Prayer;" and the Canon of Scripture as given in the Sixth Article of the Church of England (excluding the Apocrypha), was the only recognized Code of Scripture of the Universal Church.

The books passing by the title of the *Apocrypha* were first admitted into the Roman Code, as divinely inspired, in the year 1546, at the third Session of the Council of Trent. The Council of Florence, 1439, is sometimes quoted; but it is very doubtful whether that Council passed any such decree, as the whole subject was re-argued at the Council of Trent. Courayer, in his history of the Trent Council, says: * "Not only the heretics, but the catholics, and what was worse Cardinals themselves, called in question the canonical authority of some of the Books of the Old and New Testament received by the Council of Carthage."

The law of the Universal Church was proclaimed by the Code of Justinian, which we find incorporated at the present day in the book of Canon Law of the Roman Church: "We order that all who follow this rule (that is, who believe in the Deity of the Father, Son, and Holy Spirit, in their co-equal majesty and triune Godhead, according to Apostolic teaching and Gospel doctrine) shall adopt the name of Catholic Christians."†

* Lib. ii. 5-58.

† Hanc legem (*i.e.* qui secundum Apostolicam disciplinam Evangeli-

In the year 325, at the first General Council of the Church, that of Nice I., a form of creed was drawn up and adopted. In the year 381, the second General Council, Constantinople I., in order to meet certain heresies creeping into the Church, published a creed which amplified certain definitions of the creed passed at the Council of Nice. Attempts were made to alter this creed, now passing by the title the Nicene-Constantinopolitan Creed; accordingly the third General Council, that of Ephesus, A.D. 431, opposed the proposition and declared:—

“That it should not be lawful for any one to write or to compose any other form of faith than that defined by the Holy Fathers, who, with the Holy Ghost, had assembled at Nice.”*

The Council proceed to declare of “All such as shall presume either to compose, or to provide, or to offer any other form of faith to those wishing to be converted to the acknowledgment of the truth, whether from Paganism or from Judaism, or from any other form of heresy, that they, be they Bishops or clergymen, shall be deposed—the Bishops from their episcopacy, and the clergy from their clerical office; but if laymen they shall be subject to anathema.”

Again, the General Council of Chalcedon, A.D. 451, attended by 630 Bishops, confirmed the decision of the three previous General Councils; and when, according to custom, the same amended Nicene Creed was rehearsed, it is recorded in all histories of this Council that the assembled Bishops declared: “Let no person make any other exposition of faith. We neither attempt nor dare to do so. For the fathers have taught, and in their writings have been set forth by them (namely in the said Creed), and other than these we cannot speak. These principles which have been set forth are sufficient, it is not lawful to make any other exposition.”†

camque doctrinam, Patris et Filii et Spiritûs Sancti unam deitatem sub pari majestate et sub piâ Trinitate credunt) sequentes Christianorum Catholicorum nomen jubemus amplecti.” (Vide *Cod. Just.*, Lib. i., Tit. i.)

* *Labb. et Coss. Concil.*, Tom. iii., col. 689, Paris, 1671; and Tom. iv., col. 1362, Florentiæ, 1759.

† *Labb. et Coss. Concil.*, Tom. iv., cols. 1-10, Paris, 1671; and Mansi, Tom. vi., col. 630, Florentiæ, 1759.

“It was Gregory I., Bishop of Rome, in the year 600, who said (and his words are recorded in Rome’s Book of Canon Law),* “I acknowledge and receive and venerate, as I do the four Gospels, the four Councils, to wit the Nicene—also the Constantinopolitan—the first of Ephesus—that of Chalcedon. Moreover I embrace them with entire devotion. I guard them with perfect approval, because of them, as on a squared stone, the building of the holy faith rises.”

The three creeds were retained by our Reformers, as appears in our Book of “Common Prayer.”

According to the “Annalist” Cardinal Baronius, the Spanish provincial Council of Toledo, in 477, added the word “filioque,” the procession of the Holy Spirit from the “Son” as well as the “Father.” The Greek Church, at a Council held at Constantinople, A.D. 879, would not recognize this addition, acting on the above principle laid down by the early councils, not because they objected to the *doctrine* propounded by the addition.

It is important to note, that so jealous was even the Roman Church of the integrity of that creed that Pope Leo III., in the year 809, in order to put a stop to the publication of the interpolated creed, caused that of the year 381 to be engraved in Greek and Latin, on silver tablets, and placed in his chapel, without the addition of “filioque”; and he personally forbade the interpolated creed to be used to the deputation from the Council of Aix-la-Chapelle,† which had waited on him with reference to the addition of the “filioque,” so careful was he to retain the integrity of the common Creed of Christendom.

From the sixth century until the sixteenth, various practices and innovations in faith and worship were introduced by the Roman Church, but never recognized by the *Universal Church*, or added to any creed.

In the year 1545 the Roman Church was represented by a Council held in the town of Trent, under the order of Pope Paul III., professedly to reform that Church in *faith* and *morals*. The

* *Decret.* i., Dist. xv. 2.

† See *Labb. et Coss.*, Tom. vii., cols. 1194, 1198, Paris, 1671.

first act of that council passed at its third session, A.D. 1546, was as follows :—

“In the name of the Holy and undivided Trinity, this holy Œcumenical and General Synod of Trent, lawfully assembled in the Holy Spirit . . . before all things, decrees and determines to set forth, in the first place, the Confession of Faith, following the example of the Fathers in this matter, who were wont to place this in the beginning of their actions, as a shield against all heresies. . . . Wherefore it has thought fit to express the symbol of Faith which the Holy Roman Church uses, as that first principle in which all, who profess the faith of Christ, necessarily believe, *and the firm and only foundation against which the gates of hell shall not prevail*, in the very words in which it is read in all the churches; which is as follows.” *

They then recited the so-called Nicene-Constantinopolitan Creed, which was retained as the symbol of faith, by the Reformed Church in 1546, then independent of the Roman Church. The Trent Council declared that that Creed was a “shield against all heresies, *by which means alone*, they have not unfrequently drawn infidels to the faith, confuted heresies, and confirmed unbelievers.” It will be observed, that the Council applies the declaration in the text, Matt. xvi. 18—“The only foundation of the Church against which the gates of hell shall not prevail,”—not to the Apostle Peter, and his alleged successors in the See of Rome, *but to the confession of the true faith*. And this is, I believe, the only text, to which the Church of Rome has offered an authorized interpretation, but which is repudiated by modern Romanists, since they now apply it to the person of Peter. The Jesuit Father Gallwey of Farm Street, London, in his *Twelve Lectures on Ritualism*† renders the text, Matt. xvi. 18, as applied to the person of Peter—“Thou art the Rock, and on this Rock I will build my Church;” and the Jesuit Father Anderdon, of Manchester, in a tract for children entitled, “What do Catholics really believe?”‡ renders the same text, “Thou art Peter, and upon this Peter I will build my Church.”

* *Labb. et Coss. Concil.*, Tom. xiv., cols. 743-4. Paris, 1671.

† Lecture iv., p. 128.

‡ London, 1888, p. 6.

In the year 1564, as the result of the deliberations of that Council (their decisions being arrived at after considerable opposition, and scandalous bickerings), Pope Pius IV. issued a Bull establishing for the first time twelve articles of faith, hitherto recognized by no Christian Church as such; which he added to the ancient Nicene Creed, and to which new creed, in the year 1870, were added two additional theories, the Supremacy and Infallibility of the Bishop of Rome, as defined by the late Vatican Council; *out of which creed they declared there is no salvation.* If that creed is the symbol of faith of a true Christian Church, then no such Church existed previous to 1564, indeed 1870. It is alleged that the Council defined no new doctrines, but confirmed what previously had been notoriously accepted as such, and a confirmation was necessary to meet the objections of the Reformers. If infallibility of the Pope was then believed in, the Council would have been unnecessary, his *ex-cathedra* Bull would have been sufficient. But it so happens that all the leading propositions raised angry discussions and had to be put to the vote, many dissenting; and it took that Council twenty years to formulate the Faith of the Roman Church; all which could not have been the result if the Council had met to proclaim what had already been defined and accepted by the church. The only subject on which the members of the Council were unanimous, was the acceptance of the ancient Nicene-Constantinopolitan Creed, as the only foundation of faith against which the gates of hell would never prevail.

Thus at the door of the Roman Church lies the charge of schism by the publication of a new creed, some twenty years after the Reformation was established in England under Edward VI.; and some forty years after the Pope's authority in England had been formally rejected under Henry VIII.

The supremacy or authority of the Bishop of Rome was not an accepted *doctrine* of the Church of England, nor indeed of the Church of Rome. It was an usurpation in England, which was denied and resisted by repeated Acts of Parliament and otherwise, from the days of William I. to the final Act passed during the reign of Henry VIII., when all the Bishops (except Fisher of Rochester) who otherwise professed Romish doctrines which had, from time

to time, been engrafted on the Roman system, abjured their allegiance to the Pope, and swore fealty to the King in all matters Ecclesiastical as well as Temporal. In like manner every Irish Bishop without an exception abjured the authority of the Pope.

In 1546, the very year when the Council of Trent legislated on the creed of the Church as above stated, Edward's Parliament formally rejected those several innovations in the faith which had been adopted as *practices* in the Roman Church, but retained the sacred canon of Scriptures and the three ancient creeds as the rule of faith; and the authority of the first four General Councils as the source of discipline of the Church of England; and adhering to the law of Justinian, the members of that Church continued to be "Catholic Christians." This was, as I said, twenty years before the Church of Rome published her new symbol of faith. Edward's laws were confirmed by Elizabeth's Parliament, vesting in the Sovereign of England the title of "Supreme Governor of all estates in the realm whether they be ecclesiastical or civil," according to the ancient right and custom of England, with the emphatic declaration that :

"THE BISHOP OF ROME HAS NO JURISDICTION IN THIS REALM
OF ENGLAND."

In the presence of these facts, which cannot be denied, Dr. Bagshawe, Bishop of Roman Catholics in Northampton, in his "Pastoral" as reported in the Romish paper the *Weekly Register* of December 1st, 1883, states :—

"There is no Christianity out of the Catholic Church. If a person is a Christian he is a Catholic, and if he is a Catholic he is a Christian. The words Christian and Catholic are inseparable. England as a nation is not Catholic, and therefore she is not Christian. The foul blot is on her brow, and it is the mark of a rebel and a heretic. To say that a nation which is steeped in heresy, and which honours as a Reformer the heresiarch Luther, is a Christian nation, is incorrect. As there is but one Christian Church, namely, that which is Catholic, and whose head is the Vicar of Christ, the Pope and Bishop of Rome; so nations alone are Christian and Catholic which uphold every jot and tittle of the Christian and Catholic Faith."

To wit, Pope Pius's creed as amended in 1870.

There are a few circumstances worthy of note connected with the compilation of this new creed of the Roman Church. The Council of Trent, which met for the purpose of defining the faith of that Church, assembled in the year 1545 and closed its sittings in 1564. It took, therefore, twenty years to formulate her system of faith. They arrived at their decisions only, as I have said, after hot debates and unseemly squabbles. Two venerable brethren came to blows and tugged at each other's beards, when they came to discuss the subject of "Original sin."* And when they discussed the question of the "Divine right of Bishops," at the 23rd session, the contending parties became so violent, that the session was obliged to be prorogued no less than ten times.†

Paleotto, who in 1560 was made a Cardinal, referring to the discordant proceedings of that Council, indeed of a Church Cobbett describes as the very harbour of peace and security, said: "We used formerly to object to heretics, that they had no concord, but bitter disputes with each other, and that in consequence all charity was banished from them, nor could they have the presence of the Holy Spirit; now how forcibly will these weapons be hurled back by the same heretics upon ourselves."‡ To define their doctrine of Justification, they published sixteen chapters and thirty-three canons. The subject created a hot debate; the Franciscans and Dominicans taking opposite views. The decrees, after several amendments, apparently to meet their different opinions, were worded ambiguously. No sooner had the decrees been passed than publications were issued by each contending party maintaining its own opinions. The authors dedicated their works

* "Tum vero Cavensis ut mos est iracundiâ quam ultum ibat—Nam in Chironensis barbam injecta manu multos ex eâ pilos avulsit, et confestim abcessit." (Vide *Pallav. Hist. Concil. Trid.*, Tom. i., p. 277. Aug. Vind., 1775.)

† See *La Plat.*, Tom. v., pp. 524, 542, 564, 580, 596, 620, 659, 672, and Tom. vii., 21, 63, 138. And *Pallavicini*, Lib. xvii., 8, 15; *Paul Sarpi*, vii., 5, 20.

‡ "Nos olim objiciebamus hæreticis quod inter se non convenirent, acerbeque concertarent, hincque charitas omnis ab eis exularet, nec spiritus sanctus iis adesse posset; nunc, quam bene in nos iidem hæc tela retorquebunt."—*Acta. Trid. a Gab., Paleotto*. London, 1842; p. 457.

to the Council ; they appealed to the decrees, in preparing which they themselves took part, and yet interpreted them differently, each in favour of his own scheme ; all this is duly recorded by Paul Sarpi, Pallavicini, and Du Pin in their histories of the Council. The doctrine of "*Intention*" in administering a Sacrament, was vehemently opposed, principally by Catherini, Bishop of Minori, as endangering the validity of every sacrament, specially that of Baptism. The decree on "Communion in one kind," was also vehemently opposed. At the third session they defined the Canon of Scripture, admitting the Apocrypha, which had been hitherto rejected as non-canonical and not divinely inspired ; this also caused vehement opposition ; they declared also that Tradition was to be placed on a level with sacred Scripture as equally divinely inspired. There were only five Cardinals and forty-nine Bishops present professedly representing the "Catholic Church ;" after a hot debate sixteen dissented. Such was their clamour that their votes were separately taken ; and their historians tell us that there were as many opinions as tongues.* In order to allay the scandal likely to arise from doubtful interpretations being given to decrees of the Council, Pope Pius IV., by Bull dated January 26th, 1564, confirming the Trent decrees, expressly prohibited all private interpretations to be given to those decrees, as also the publication of any commentaries, glosses, annotations, remarks, &c., without Papal authority ; but if any doubt or difficulty existed, recourse was to be had "to the place which the Lord had chosen"—the Apostolic See. To meet the case a Congregation of Cardinals was appointed to regulate and announce the legitimate meaning of the decrees. A collection of the sentences of this tribunal has been published by Dr. Zaniboni in eight quarto volumes at Rome, with the title "*Collectio Declarationum Congregationis Concilii Tridentini.*" This conclave of Cardinals is supposed to be still sitting. I have now only to note that the decrees of this Council were enforced by some two hundred curses to be inflicted on those who opposed their definitions of doctrines ; and there is one

* "*Tot sententias quot linguas tunc fuisse.*" *Pallav.* Lib. iv., c. 2 ; *Paul Sarpi*, Lib. ii., 35, 45, 47.

notable peculiarity; all the decrees are drawn up in a *negative* form, anathematizing all those who should deny their definitions. Whereas Pius IV., in codifying those decrees into twelve articles, imposed them in a *positive* form. And this is the faith, which Cobbett and his Jesuit prompters, would seek to make us believe was the faith of the Church planted by Our Lord Christ at Jerusalem, and taught by his Apostles, and was the only faith professed by the Christian Church through all time.*

It is perfectly clear, therefore, that the Church of England, "as by Law Established" under Edward VI., confirmed by the Parliament of Elizabeth, was a perfectly orthodox Christian Church and her members "Catholic Christians." While the Roman Church, so far as her *publicly recognized declaration of faith* was concerned, was orthodox up to the year 1564, though fearfully diluted by her Traditions; but from that year became a new and separate "Sect" of Christians by the publication of a new creed out of which they declared there was no salvation.

Now let us see how far Roman priests are justified in putting forth Cobbett's book as the work of a "Protestant" or member of our Reformed Church of England. Throughout Cobbett uses the word "Catholic" as exclusively applied to the Roman Church. In his introductory chapter he clearly gives his views of the respective systems of religion. He states (and I retain his capitals and Italics): "Before we proceed further, let us clearly understand the meaning of these words—Catholic, Protestant, and Reformation. Catholic means *universal*, and the religion, which takes this epithet, was called universal, because all Christian people of every nation acknowledged it to be the only true religion, and because they all acknowledge *one and the same head* of the Church, and this was the Pope, who though he generally resided at Rome, was the *head* of the Church in England, France, in Spain, and in short in every part of the world where the Christian religion was professed. But there came a time when some nations cast off the authority of the

* The reader is recommended three concise Histories of the Council of Trent, by T. Rhys Evans, Religious Tract Society, 1888; by Dr. Littledale, Society for Promoting Christian Knowledge, 1888; and Mendham's *Memoirs of the Council of Trent*, 1834.

Pope, and of course no longer acknowledged him as the head of the Church. These nations, or parts of nations, declared or *protested* against the authority of their former head, and also against the doctrines of that Church, which until now had been the only Christian Church. They therefore called themselves *Protestors* or *Protestants*; and this is now the appellation given to all who are not Catholics. As to the word Reformation it means an alteration *for the better*; and it would have been hard indeed if the makers of this great alteration could not have contrived to give it a *good name*. Now, my friends, a fair and honest inquiry will teach us that this was an alteration greatly *for the worse*; that the Reformation, as it is called, was engendered in beastly lust brought forth in hypocrisy and perfidy, and cherished and fed on plunder and devastation, and by rivers of English and Irish blood.* “The Reformation was given us (Cobbett adds) in exchange for the ease and happiness and harmony and Christian charity enjoyed so abundantly, and for so many ages, by our Catholic forefathers.”

With regard to the Roman religion, we presume Cobbett meant the creed of Pius IV.; he adds “they will not, because they cannot, deny that this religion was the only Christian religion in the world for *fifteen hundred years* after the death of Christ.” “In fact there was no *other* Christian Church known in the world, nor had any other been thought of.” “Our ancestors became Christians about *six hundred years* after Christ.” Indeed, he adds, that the name of Christ was not heard of in this country until the arrival of the Pope’s emissary Austin, at the beginning of the seventh century; and this is the individual whom Roman Priests quote as a veracious historian, a “Protestant,” and a member of the Church of England!

The Reformers he declares to have been: “revilers of religion,” [24] “vile and selfish calumniators,” [25] “a mongrel sect,” [53] “a mongrel litter,” [60] “motley mongrels,” [88] “hypocrites,” [89] “profligate” [100] “ruffians and villains,” [160] “rapacious vultures,” [173] “hellish ruffians,” [175] “liars,” [179] “nothing,

* Not one Romanist suffered death during the reign of Edward when the Reformation in England was established.

indeed, short of diabolical malice was to be expected from such men" [185]. And Roman Priests are not ashamed to adopt this stream of abuse!

The man who propagates the falsehood of another, knowing it to be untrue, endorses that falsehood, and is equally guilty as the original inventor. Is it for a moment to be believed that a Roman Priest would confidently recommend a "History of the Reformation in England" from the pen of one they assert to be a "Protestant" and member of the Reformed Church of England without first mastering its contents? I therefore assert that the Roman Priest who recommends Cobbett's book is equally guilty as Cobbett of propagating libels and falsehoods. The fraud lies equally at their door. They indignantly repudiate the axiom that "the end justifies the means," but they act up to that precept, and are most unscrupulous in the means they employ.

It was Dr. Hook, Dean of Chichester, in his *Lives of the Archbishops of Canterbury*, who thus expressed his opinion of Cobbett's book: * "But even worse than this, the infamous proceeding of hiring Cobbett to employ his powerful pen to write a 'History of the Reformation,' in which every refuted fact is asserted as an undisputable historical statement. But even worse than this is the fact that this book of lies is still industriously circulated by leading men of the Romish persuasion. It is represented to foreigners as the only authentic history of the English Reformation. We fear not the result, for we know who is the father of the lies; but such conduct on the part of those who profess to call themselves Christians affects the hearts of all who serve the God of truth."

Let me cite a few examples of the many falsehoods with which Cobbett's book abounds, and which Roman Priests must know to be deliberate falsehoods.

Cobbett says:—"The name of Christ was not pronounced in this land until six hundred years after the death of Christ": [11] alluding to the period of the mission of Austin the monk and his forty followers; and yet their own records of Councils give the names of three English Bishops, namely, of York, London, and Carleon-upon-Usk, and of one Deacon, as being appended to the

* Second series, vol. ii., p. 295. London, 1868.

list of signatures of those who attended at the Council of Arles in Gaul, A.D. 314, summoned by the Emperor. The names of British Bishops also stand in their records of the Council alleged to have been held at Sardica, A.D. 347; and of that of Ariminium, A.D. 359.

Bede's History proves Cobbett's statement to be false. He tells us that there was a Christian Bishop (Lindhard) and a Christian Church at Canterbury before the arrival of Austin, and he records the massacre of 1200 ecclesiastics in one establishment. Their own historian, Dr. Lingard a Roman priest, says:—"We have undoubted proofs that the believers in Christianity were numerous, and that a regular hierarchy had been instituted before the close of the third century; for by contemporary writers the Church in Britain is always put on an equality with the Churches of Spain and Gaul."* "It is surprising that so many modern historians should have represented the Britains as holding different doctrines from those professed by the Roman missionaries, though these writers have never yet produced a single instance of such difference. Would Augustin have required the British clergy to join in the conversion of the Saxons if they had taught doctrines which he condemned? Bede has related with great minuteness, all the controversies between the two parties. They all regard points of discipline. Nowhere does the remotest hint occur of any difference respecting doctrine.† Tertullian, of the second century, Origen, of the third century, and Eusebius, of the fourth, all refer to the spread of Christianity in Britain.‡

Notwithstanding these testimonies Roman priests unblushingly circulate Cobbett's falsehood "that the name of Christ was not pronounced in this land for six hundred years after Christ!" But it must be borne in mind that not one article contained in Rome's present Creed, appended to the ancient Nicene Creed by Pius IV., in 1564, and amended in 1870, by adding Supremacy and Infallibility of the Pope as defined by the late Vatican Council, was binding on the

* *History of England*, cap. i., vol. i., p. 67. London, 1825.

† *Ibid.*, vol. i., c. ii., p. 113.

‡ The reader is referred to the reprint of Dr. Alexander's work on *The Ancient British Church*, Religious Tract Society, 1889, as a concise and interesting work on this subject.

conscience of a member of the Roman Church at the period in question; indeed they were inventions of a subsequent date. Rome was the same Church in *name*, not in *doctrine*.

To take another specimen of Cobbett's historical veracity. Referring to Henry VIII. (a favourite subject with Romanists, forgetting that Henry lived and died a thorough Romanist in doctrine and practice as then professed), Cobbett says: "There was no valid objection to the marriage of Catherine" [61]. Whereas the marriage with a brother's widow was contrary to the Canon Law of Rome, and alleged to be contrary to the law laid down in Leviticus. Every single Bishop, save Fisher of Rochester (and he only objected in consequence of the existing dispensation of Pope Julius II. for the marriage with Catherine); every noble, including the Chancellor More—who actually brought up the Petition of Divorce to the House; the Convocation; the two Universities, and every College and faculty abroad of any repute, including many of the Cardinals, declared the marriage with Catherine to be illegal and void. In 1505, before Henry came to the throne, the marriage contract with Catherine was formally annulled before a notary, on the same grounds of illegality, and this took place before Anne Boleyn was born. Notwithstanding, on political grounds, the marriage was celebrated in 1509. Cobbett continues: "After seventeen years of marriage, *all of a sudden* he (Henry) affected that he was living in sin because he was married to his brother's widow" [62].

In 1527, when Mary (afterwards Queen), the daughter of Henry and Catherine, was betrothed to the eldest son of the King of France; that contemplated marriage was put an end to, on the same objections as were raised in 1505, as illegal and void, and that Mary was therefore illegitimate; and this was two years before Cranmer was consulted, at whose door Cobbett throws all the responsibility of the divorce; and before Anne Boleyn was heard of in the Court of England. She was then in France. Henry's marriage with Anne Boleyn did not take place until January, 1533. Henry separated from Catherine in 1527, Anne being still in France, and yet Cobbett attributes Henry's separation from Catherine to his "brutal lust," [25] to marry Anne Boleyn.

Cobbett proceeds:—"He resolved to gratify his beastly lust cost what it might. First he applied to the Pope for a divorce, *which the Pope could not and did not grant*" [63].

In reply to this bold statement I refer again to their own authority, Dr. Lingard. He tells us that on the application of the King's messengers to Pope Clement VII., of whom Cardinal Wolsey was one, "the Pope signed two instruments presented to him by the envoys of Henry, the one authorizing Cardinal Wolsey to decide the question of divorce in England as the Papal Legate; the other granting Henry a dispensation to marry, in the place of Catherine, any woman whomsoever, even if she were already promised to another, *or related to him in the first degree of affinity.*"*

According to the same authority (Dr. Lingard) the Pope further expressed himself in these unmistakable terms:—"If the King believes, as he affirms, that his present marriage is null, he might marry again. This would enable me, or the Legate, to decide the question at once. Otherwise it is plain, that by appeals, exceptions, and adjournments, the case must be protracted for many years." And yet Henry is censured for following the Pope's advice!

Dr. Lingard gives the date December 16th, 1527. Henry, as I said, did not marry Anne Boleyn until 1533. This is only another specimen of the manner in which Cobbett treats history; and Roman Priests are constantly quoting the above passages from Cobbett, forgetting that the reformation in religion had not set in till long after, and that every one connected with these transactions was a Romanist in doctrine, and that they took place even before the Pope's authority in England was repudiated. And the marriage of Anne Boleyn was consecrated by a Romish Bishop, assisted by Bonner, Bishop of London, and Gardiner, Bishop of Winchester, and also by the Bishop of Bayonne. But the fraud does not end here, for Roman priests have published a cheap edition of this so-called History, and on the cover is an engraving representing Queen Elizabeth in the act of consecrating an Archbishop with the words at foot: "Queen Elizabeth consecrating an Archbishop"! So

* *History of England*, vol. vi., cap. iii., pp. 172-3, London, 1823, and edit. 1848, vol. vi., pp. 128-9.

they not only adopt Cobbett's slanders and falsehoods, but they aggravate their crime by their own "endorsement."*

Let me take another example. Cobbett is most violent in his denunciations against Henry VIII., in which he includes Cranmer, who took no part in the transactions, for the confiscation of monastic properties. He calls the actors in these confiscations "hypocrites," "villains," "hellish ruffians," "robbers," and "perjurers." But he omits to tell us that the Parliament, Lords, and Commons, Bishops, and every person connected with these confiscations were Romanists. The Parliament which decreed the confiscations consisted of forty-six Temporal Peers, two Archbishops, sixteen Bishops, two Guardians of Spiritualities, twenty-six Abbots, and two Priors, all Romanists. If Romanists possessed a particle of common sense; if they had any respect for themselves or their religion, they would reject with scorn such an advocate, who, instead of serving their cause, was, in fact, making both himself and them the derision of all honest and truth-loving men. It was, in fact, *Romanists* robbing *Papists*. The inspections were undertaken under the authority of three Papal Bulls. And, further, while he informs us that during the reign of Mary a Roman Catholic Parliament passed an Act (1 and 2 Philip and Mary, cap. 8) confirming the titles in the holders of all the confiscated properties; he omits to tell us that the Pope himself, as a bargain to recover his lost authority in England, granted a Bull of Dispensation for every single possessor of those confiscated properties to retain the same, with a confirmation of their titles and an absolution for their supposed mortal sin. For the truth of this I need not appeal to Protestant authorities, for Dodd, the

* The edition bearing this libel is issued by the R. C. publishers, Messrs. Duffy, of Dublin, at sixpence. Father Matthews, of Trowbridge, wrote to the *Tablet* for one thousand copies of this edition of Cobbett's *History of the Reformation* to distribute at Trowbridge. When called to account for this, he replied (December 31st, 1886) that "Cobbett is the only Protestant who has written an inexpensive but truthful account of the Reformation." It is inexpensive because his co-religionists have thus published it for sixpence! (See Brinckman's *Controversial Methods of Romanism*, 1888, p. 50.)

Roman Catholic historian, confirms it. He tells us that Parliament was not satisfied with a general Bull of Dispensation which had been issued, but insisted on a special Bull to meet their particular case, which was granted.* What then becomes of the vehement and virulent denunciations of Cobbett, which are echoed by every Roman Priest who writes on the subject ?

The Parliament in return acknowledged the Pope's authority and supremacy, and proceeded at once to pass an Act reviving the "Six Articles Act" passed in Henry's reign, consigning to the flames, or treating as felons, those who refused to accept certain Romish dogmas, such as Transubstantiation, solitary Masses, confession, celibacy, &c., and the persecuting statutes of Richard II., Henry IV., and Henry V., against so-called heretics; which Act was hurried through both houses with most unseemly haste; and the first victim of these cruel laws was Rogers, who led the van of the noble army of martyrs. He reminded Queen Mary of her promise to grant liberty of conscience to all her subjects, and for this offence he was committed to the stake.

And once again what are we to say of the man who deliberately asserted that Elizabeth "established an Inquisition more horrible than ever was heard of in the world." "The Spanish, from its establishment to its present hour, has not committed so much cruelty as this ferocious Protestant apostate in one single year of the forty-three years of her reign." "Even the massacre of St. Bartholomew was nothing when fairly compared with the butcheries and other cruelties of the reign of this Protestant Queen of England. Yes, a mere nothing." [269.] And these statements are unblushingly propagated by Romish Priests at the present day !

It was only a short time before Cobbett published his book, that he described the "Inquisition" in his *Political Register* "as 'that powerful, cruel, and infernal instrument of tyranny over the bodies and consciences of men.'† Again he calls it "this infernal and dread tribunal,"‡ and the Inquisitors "sainted villains."§ "Respecting this abominable institution, the original idea of establishing which never could have entered the mind of any other being than

* *Church History*, vol. ii., p. 115. Brussels, 1739.

† Vol. xxvi., p. 271.

† Vol. xxv., p. 201

§ Ibid., p. 298.

of a gloomy and barbarous Monk, which under the sanctified pretence of zeal for the glory of God and the safety of religion, *has committed more atrocious murders and inflicted greater torments on their fellow-men than are detailed in all the accounts that have been published of the cruelties that have been practised by the most savage dealer in human flesh.*"*

Again he stated in his *Register*: "An eloquent writer has said that the 'Christianity preached to the infidels of the sixteenth century was no longer the Christianity of the three first ages; it was a bloody murdering religion. For five or six hundred years, accustomed to carnage, Rome had contracted an inveterate habit of maintaining and aggrandizing herself by putting whatever opposed her to the point of the sword. Burnings, butcherings, the horrid tribunal of the Inquisition, Crusades, Bulls exciting subjects to rebel, seditious preachers, conspiracies, assassinations of Princes, were the ordinary means which she employed against those who submitted not to her injunctions.

"Nor will this appalling picture of the diabolical proceedings of the Romish See excite surprise, when it is considered that it is held *lawful* by the Canons of the Church, to kill a Prince who is excommunicated by the Pope, wherever the Prince may be found; for the Universe belongs to the Pope, and the man who accepts a commission of this kind is engaged in the most charitable employment.

"What sovereign can be safe, what people can be virtuous, where principles of so infernal a nature are recognized and inculcated? It has been attempted by *modern* Catholics to soften down and give a more favourable interpretation to the infamous doctrines formerly held and acted upon by the Church of Rome. But if that Church is again restored to *unrestricted* power, how easily will it find excuses for reviving its ancient decrees. The readiness with which Pope Pius restored the Inquisition and the Jesuits, when he felt his authority somewhat extended, and the frivolous pretences he assigned for this, sufficiently prove that if the Sovereigns are disposed to permit his Holiness to consult his own inclination merely, as to the lengths he ought to go, there is not one of them

* *Political Register*, vol. xxvi., p. 291.

but may be obliged ere long to *supplicate* permission to reign from the successor of St. Peter. There is not a nation in Europe who will not be prepared to dethrone kings, and to deluge the earth with blood, on a signal given by the Roman Pontiff.”*

Such were Cobbett’s former opinions.

We now come to another branch of our subject. Cobbett’s former opinions of the Jesuits and Roman Priests generally, were not complimentary :—“The Jesuits have been accused of hatching a regular system for the undermining and corrupting the principles of youth. But, though this accusation be just, every priest is a Jesuit as far as relates to a desire of gaining the minds of youth. All priests have necessarily the desire of influencing the minds of others. From their very calling they have a disposition to be teaching. Women and children are the materials that they like to work upon. Next to the Devil, they dread men of understanding.”†

Again, of the Jesuits he wrote :—“Solely and blindly devoted to the interests of the Roman Pontiff, they seemed to have come into the world for the purpose of bringing the Universe under his claims. They corrupted the youth, the education of whom they wished exclusively to engross; they strove to restore barbarism, knowing well that want of knowledge is the greatest prop of superstition; they exalted ignorance and blind submission; they depraved the manners, and in their stead substituted vain usages and superstitions, compatible with every vice, and calculated to suppress the remorse which crime might produce. They preached up slavery and unbounded submission to Princes, who themselves were their slaves, and who consented to become instruments of their vengeance. They preached rebellion and regicide against the Princes who refused to bend under the yoke of the successor of St. Peter, whom they had the effrontery to declare infallible, and whose decisions they preferred far above those of the universal Church. By their assistance the Pope became not only the despot, but even the true God of the Christians.”‡

* *Register*, vol. xxv., pp. 350, 373.

† *Register*, vol. xxxiii., p. 297.

‡ *Register*, vol. xxxi., p. 312.

And these are the men on whom Cobbett relied for his "facts" to concoct his "History;" at least they adopt them.

Commenting in his so-called "History" on the usurped supremacy of Popes, he writes:—"Can we look back to the days of our Catholic ancestors, can we think of their lofty tone, and of the submission instantly produced by their threats without sighing, Alas! those days are never to return" [454]. "When I consider the long, long triumph of calumny over the religion of those to whom we owe all that we possess that is great and renowned" [478]. And he now advocates the papal supremacy in this country. The Pope he tells us, "was a foreigner exercising spiritual power in England; and this the hypocrites [the Reformers] pretended was a degradation to the King and country" [89]. He calls it "the much-abused Papal Supremacy" [95]. He declares the Church was founded on Peter, who was selected by Christ to be head of the Church. He then advances the old Popish arguments founded on that fallacy [40-41], and on Peter's supposed residence in Rome; and that the supremacy of the Bishop of Rome, as successor of Peter, "was always acknowledged by the Church; that is to say, by all the Christians then in the world" [41]. "The Scriptures tells us that the Church was one, and that that Church was the Church of St. Peter" [85]. In his *Political Register*, however, he wrote, on the alleged visit of Peter to Rome:—"Several authors have denied, and with much reason, that St. Peter ever set a foot in Rome. In the Acts of the Apostles no mention is made of this journey, unless we suppose that Luke has omitted to speak of St. Peter for the purpose of attributing to St. Paul, his master, the conversion of the capital. If St. Peter had been at Rome, his gospel would have been forced to yield to that of the apostle of the Gentiles, more accommodating to the heathen, as it dispensed with circumcision. It may, therefore, be presumed that St. Paul was the first Pope."*

And on the Supremacy, and the means to obtain it, he wrote in the same *Register*:—"A very apocryphal tradition had made St.

* *Register*, vol. xxv., p. 370.

Peter travel to Rome, and had also made the chief of the Apostles to establish his see in that city. The Roman Bishop, therefore, pretended to have succeeded to the rights of Simon Peter, to whom Jesus, in the Gospel, had entrusted, more particularly, the care of feeding His sheep. He, accordingly, assumes the pompous titles of *Successor of St. Peter*, *Universal Bishop*, and *Vicar of Jesus Christ*. It is true these titles were often contested with him by the Oriental Bishops, too proud to bow willingly under the yoke of their brother ; but, by degrees, through dint of artifices, intrigues, and frequent violences, those who enjoyed the See of Rome, ever prosecuting their object with ardour, succeeded in getting themselves acknowledged in the West as the heads of the Christian Church. Pliant and submissive, at first, to Sovereigns whose power they dreaded, they soon mounted on their shoulders and trampled them under their feet, when they saw themselves certain of their power over the minds of devotees rendered frantic by superstition. Then, indeed, they threw off their mask ; gave to nations the signal of revolt ; incited Christians to their mutual destruction ; and precipitated kings from their thrones. To support their pride, they shed oceans of blood ; they made weak princes the vile sport of their passions—sometimes their victims, and sometimes their executioners. Sovereigns, become their vassals, executed with fear and trembling, the decrees of Heaven pronounced against the enemies of the Holy See, which had created itself the arbiter of faith. In fact, these inhuman Pontiffs immolated to their God a thousand times more human victims than Paganism sacrificed to all its divinities.”*

And on the character of the Popes he further wrote in his *Register* :—“ In corroboration of what is here stated, if we look into the history of Popes, we shall find reason to conclude that they were the most abandoned and flagitious of mortals, who hesitated not at the perpetration of any crime to accomplish their purposes. Even Popish writers admit that no throne was ever filled with such monsters of immorality as the Chair of St. Peter. They are described as not only being detestable in themselves, but as having given

* *Register*, vol. xxvi., p. 379.

occasion, by their example, to the perpetration of all sorts of wickedness, imposture, delusion, oppression, robbery, tyranny, murder, and massacre.

“Of Pope Formosus it is said, his successor, Stephen VII., considered him so horrid a criminal, that he caused his body to be dug out of the grave and thrown into the Tiber. Stephen himself was regarded as equally infamous, and was strangled on account of his crimes. Pope Sergius was so far lost to all sense of shame, that he openly kept both the mother and daughter as his mistresses. Like many other modern concubines, these *holy* females (for everything is esteemed *holy* that belongs to the Pope) regulated all matters of State, and governed the Church as best suited their interest. A successor of Sergius on the Papal throne, John XI., is represented to have been the fruit of this intercourse with the daughter, and to have taken his own mother into keeping. John XII., is accused of practising magic, of paying divine honours to Venus and Jupiter, and having debauched females on the steps of the altar. He was afterwards deposed by a Council supported by an Emperor; but this act has been censured by some Popish writers, on the ground that no man on earth has a right to judge as to the conduct of the Pope. Boniface VII. is accused of murdering Benedict VI., in order to make way for his elevation to the Papal See. It is, indeed, admitted by Cardinal Benno that a bravo, of the name of Brazut, was kept in pay at Rome by his aspiring brethren, and that this *holy* assassin actually carried off seven or eight Popes by poison, at the instigation of those Cardinals who became impatient to fill the Chair of St. Peter. Of Gregory II., it is well ascertained that he deluged Germany with blood. When the Emperor, in the year 728, issued a decree against the worship of images, this pious villain caused the Vicar of the Emperor to be put to death for giving it publicity; and such was the extensive influence which the Church of Rome then possessed over the minds of the people, and the awe with which her mandates were exercised, that this murder, which in other circumstances might have occasioned the overthrow of the Papal power, had the effect of causing a revolt amongst the Emperor's troops, who elected another master. We afterwards find, in the year 1072,

another Emperor deposed through the cunning and knavery of the Pope, and obliged to cross the Alps in Winter, barefooted and in a woollen frock, to ask pardon of his Holiness, before he would sanction his restoration to the Crown. This Emperor's offence was his presuming to nominate bishops, and to govern the empire conformably to the practice of his predecessors. A second offence induced the Pope to transmit the Crown to another, and to absolve the subjects of the former Emperor from their duty and allegiance. Pope Gregory VII. equalled, if not surpassed, his namesake in acts of cruelty and insolence. *Innocent III.* was designated by his Catholic historian 'a lion in cruelty, and a blood-sucker in avarice.' There is a decree of this Pope, by which he 'discharges the subjects of all heretical princes from their allegiance, and gives away their kingdoms to Catholic princes, in order to exterminate heretics.' During the reign of Henry III. of England, it was this Pope who plundered and oppressed the people during the greater part of that silly monarch's sway. *Benedict XII.* is accused of having purchased the sister of Petrarch from her family, to live with him as his mistress; and it is charged against Pope Alexander VI. that, after debauching his own daughter, he gave her to one of his sons as a mistress, who transferred her to another son, with whom she afterwards lived as his wife. *Innocent VIII.* had sixteen natural children. *Leo X.* used to exclaim, 'What treasure the Church has derived from the fable of Christ.' Of Pope Paul III., it is said, that he 'not only lay with his own daughter, but, to have her all to himself, poisoned her husband.' We all know, from our own history, that the arrogance of the Church of Rome had reached to an enormous pitch in the year 1163; for we then find our Henry II. leading the horse of Pope Alexander III. on the one side, and Lewis VI. of France on the other, while his Holiness made a triumphal entry into Tours, and this at a time, too, when the Papal See was disputed by another Pope, who was as much revered in Spain and Germany as his rival. The sketch which I have attempted to give is but a faint one indeed of the atrocities committed by these pious, or rather impious, Pontiffs.*

* *Register*, vol. xxvi., pp. 370-373.

And on Roman Catholic influence in Europe he wrote :—"In whatever way you may contemplate—in whatever light the people of this country may be disposed to consider the strenuous efforts now making by the Church of Rome to obtain a preponderating influence in Europe, I confess the very idea of there being merely a *chance* of her succeeding fills my mind with the most gloomy apprehensions." *

"I am aware," he said, "that the art of printing will always present an insurmountable barrier to the total and absolute subjugation of the human mind; but when I consider the cunning and the wiles which were successfully practised, in former ages, by a knavish and interested Priesthood to subject even thrones to its insolent domination, I am not without fears that the modern attempts to reduce mankind to that dreadful state of vassalage under which they groaned, particularly during the fifteenth and sixteenth centuries, may in some degree prove successful. Even should the Romish clergy succeed in obtaining *half* the power which they exercised at those periods, it would be a matter, in my apprehension, which every true friend of liberty ought to deplore; for I have universally observed, in my perusal of history, that the increase of ignorance and of oppression, always kept pace with the increase of clerical power." †

In his *Register* he refers to the "re-establishment of those monstrous institutions of the Papacy (the Inquisition), and the avowal of these monstrous principles under which the Church of Rome formerly held the human mind in bondage. To this very country; to this *enlightened* age; to the *thinking*, the *reflecting*, the *intelligent* people of England, are to be ascribed, more than any other cause, the melancholy, the gloomy, the degrading, the disgraceful change that threatens to restore the empire of the clergy, by which the world was formerly, for so many centuries, plunged in midnight darkness." ‡

In his so-called "History" Convents and Monasteries are subjects of unbounded praise, and their destruction and confisca-

* *Register*, vol. xxvi., p. 311.

† *Register*, vol. xxvi., pp. 312, 313.

‡ *Register*, vol. xxvi., p. 347.

tions of their properties are fruitful themes of invective against the Reformers, conveniently forgetting that these confiscations took place, under Roman rule, as I said, *Romanists* robbing *Papists*. Cobbett's views, however, of these establishments were very different before he contemplated them through the medium of a pair of gold spectacles; for in the thirty-second volume of his *Register*, p. 1068, he said:—"The place where a set of monks lived, or where they still live, is (as I told you) called a 'convent' in English. This comes from the French word 'couvent,' and this comes from the French word 'couver,' which means 'to sit over eggs.' The brood which comes from a sitting is in French called a 'cuvée,' and hence comes our word, a 'covey' of partridges. The monks' place was called 'couvent' in French, and 'convent' in English, because they pretended that they were a brood of the choice children of God, collected together in fulfilment of that passage of Scripture which says, 'Like as a hen gathereth her chickens under her wings, so will the Lord gather together His children under His wings.' Pretty chickens they have been!

"From them have gone forth a great part of the curses which have afflicted the world. It was in the convents, or sitting-places, that were hatched the Inquisition and all those means of robbing, tormenting, and brutalizing mankind which have produced such dreadful misery. The French Revolutionists disturbed a great many of those hatching-places. They put the chickens, that is to say, the gormandizing, drunken, debauched, and savage monks to flight; sold the lands and houses which they had extorted, and exposed the whole thing to the hatred it so well merited. In place of meriting the appellation grounded on the tender idea of a brood of innocent little creatures collected under the wings of the fondest of mothers, the convents of the monks were wasps' nests, whence the lazy and cruel inhabitants sallied forth to rob and sting, to annoy, persecute, and murder the industrious, laborious, and provident bees."

Again, in the same *Register*:—"We have all heard, from our infancy, about the tricks of monks and friars. Those tricks were very numerous, and, many of them, very farcical. They showed, in a phial, some blood, which they pretended was the real

blood of Christ. They exhibited the parings of St. Anthony's nails. They had a bit of the skin of St. Lawrence. They had the wonder-working breeches of St. Pacomo, which they employed as a charm for barren women. Holy water and sanctified crosses they always had on sale, for the purpose of keeping out witches, laying the Devil, curing the itch, turning aside thunderbolts, curing weak eyes, preserving gluttons from apoplexy, and for various other important uses. This was very impudent, and, at the same time, hypocritical.—The monks and friars were a set of impostors. With all their tricks, they had but one object in view, namely, that of living well upon the labours of others. This was with them the law and the gospel.”*

And this is the instrument selected by Jesuits to advocate their cause! Surely it was a very short-sighted policy. But, then, they dare not put their names to such a tissue of ribaldry and falsehood, the staple commodities of his “History;” so they employ the pen of the unprincipled Cobbett to do their wicked work, and they are not ashamed to come under the shadow of his protection, and Cobbett himself, doubtless under the tempting inducement of a bribe, conveniently ignored all his former expressed convictions.

Cobbett was not contented with the dogmatic expression of his own opinions, but he unceremoniously sets down all other Historians differing from himself as hypocrites and liars. Our great historian Hume he describes as “a calumniator of Catholic institutions” [211], he calls him this “lying historian” [116]. “The monstrous lies of Hume” [451]. The “malignant Hume” [134, &c.]. “The malignity of the liar exceeded his cunning” [136], &c. Of Burnet, the great Protestant historian and Bishop, whose history procured him an honour never before or since paid to any writer—the thanks of both Houses of Parliament, with a desire that he would prosecute the undertaking and complete his valuable work, *The History of the Reformation in England*, a work that has been deemed worthy to be translated into most European languages—of Burnet Cobbett speaks as “That calculating, cold-blooded, brazen Burnet” [96]. “The vile pen of Burnet”

* *Register*, vol. xxxvii., pp. 93. 94.

[88]. "The malignant Burnet" [103]. "Our lying Protestant historian" [346]. "Vile calumniator" [346]. "His history of the Reformation is a mass of as vile falsehoods and misrepresentations that ever were put on paper" [405]. Burnet substantiates every single statement by reference to existing records, whereas Cobbett, on the other hand, has not verified one single statement; his entire history resting on his own sole authority and *dictum*, but more probably on the dictation of a Jesuit. Foxe, our Martyrologist, comes in, as might be expected, for vehement abuse.

Of the Reformers generally he says in his so-called "History": "Perhaps the world has never, in any age, seen a nest of such atrocious miscreants as Luther, Zuinglius, Calvin, Beza, and the rest of the reformers of the catholic religion. Every one of them is notorious for the most scandalous vices, even according to the full confession of their followers. They agreed in nothing but in the doctrine that *good works were useless*; and their lives proved the sincerity of their teaching; for there was not a man of them whose acts did not merit a halter" [200]. Beza in particular, he says, "was one of the most infamous of all reforming preachers, and perhaps second to none but Luther himself" [277].

As Luther is made a standard of comparison; let me record here the estimation in which he was held by his contemporary, the learned Roman priest Erasmus, and, indeed, his opponent. Erasmus tells us that he "perceived the better any man was, the more he relished the writings of Luther; that his very enemies allowed him to be a man of good life; that he seemed to him to have in his heart certain evangelical sparks; that it was plain that some condemned those things in Luther's writings which in St. Augustin's and St. Bernard's passed for orthodox and pious."*

In the same letter, writing to Archbishop Albert, Erasmus continues to say of Luther: "That he was accounted a good man even by his enemies, and that the best men were least offended by his writings."

Again, writing to Laurentius Campegio, he said: "I heard dis-

* Eras. *Epist. ad Albert, Episcop. et Prin.*, Mogunt. Cardin., Tom. iii., col. 514. Lug. Bat. 1703.

tinguished men of approved doctrine and religion congratulate themselves that they had met with this man's books. *I saw that whoever was most correct in his morals, and nearest to evangelical purity, was least offended with Luther.* Moreover, his life was commended even by those who were displeased with his doctrine." Writing to Œcolampadius, he said that Luther "meditated on nothing but heavenly things." And once again, writing to Cardinal Thomas: "The man's life is approved by general consent. Now this is not a slight prepossession in his favour, that so great is his moral integrity that *even his enemies can find nothing to calumniate.*"* Guicciardini, the Italian Historian, said: "Many conceived that the troubles which were raised against Luther took their original from the *innocency of his life and soundness of his doctrine* rather than from any other cause."† Thomas Carlyle said of Luther:—"I call this Luther a true great man; great in intellect, in courage, affection, and integrity; one of our most lovable and precious men. Great not as a hewn obelisk, but as an Alpine mountain—so simple, honest, spontaneous, not setting up to be great at all; there for quite another purpose than being great! Ah, yet, insubduable granite, piercing far and wide into the heavens; yet in the clift of it fountains, green, beautiful valleys with flowers. A right spiritual hero and prophet; once more, a true son of nature and fact, for whom these centuries, and many that are to come yet, will be thankful to heaven."‡ And Mr. Hallam said of him that "his soul was penetrated with a fervent piety, and his integrity as well as purity of life are unquestioned."§ And Luther is selected by Cobbett as a standard worse than all the Reformers!

Can it be wondered at that our Reformers Cranmer, Ridley, Latimer, Hooper, and Knox, come under the lash of Cobbett, but in language so vile that it would be a sin merely to repeat his low abuse?

* Tom. iii., col. 514, col. 596; and Lib. ix., to Thomam Cardinalem, Ep. 317, par. 7, col. 322, Tom. iii.; and col. 367, Ep. 354 to Œcolampadius. Edit. Lug. Bat., 1703.

† *Hist. Ital.*, Lib. xiii., p. 380. Venice, 1563.

‡ *Heroes and Hero Worship*, Lecture IV., Edit. 1840, p. 131.

§ Introduction to the *Literature of Europe*, vol. i., p. 417. London, 1837.

Of Cranmer Cobbett asserts twice [104, 451] that when he married, his first wife was still alive. Cranmer's first wife died in the year 1517 when he was a tutor at Cambridge. He married his second wife in 1532.

And for all this he no doubt received a handsome "retaining fee" from his Jesuit prompters, and his statements are endorsed and recommended by every unscrupulous Roman Priest of the present day. If there is any shame left in them, they should blush for their champion.

Cobbett was the son of a small farmer. He ran away from his home and enlisted as a soldier in 1784; rose to the rank of serjeant-major, and got his discharge in 1791, as narrated by himself. In his "Life," as written by himself,* he says, "Our religion was that of the Church of England to which I have remained attached." And in his "Works" he wrote †—"Convinced as I am, from the experience of America, as well as from history in general, that an Established Church is absolutely necessary to the existence of religion and morality; convinced, also, that the Church of England, whilst she is an ornament, an honour, and a blessing to the nation, is the principal pillar of the throne, I trust I shall never be base enough to decline a combat with her enemies;" and in his *Political Register* ‡ he said:—"I am thoroughly persuaded, that, if the Church of England establishment fall, the monarchy will not survive it." He left for America and became a political writer, adopting violent anti-republican principles. He was prosecuted for libel and fled to England in 1790. Here he started the political journal, the *Porcupine*, of ultra Tory principles. With the change of his political principles to rabid radicalism, he changed the title of his periodical to the *Political Register*. A peculiar feature, however, of this work, as I have shown, was his continuous attacks, in most scathing terms, on the Romish Church, her Popes, Bishops, priests, monks, convents, monasteries, and the Inquisition. He was prosecuted by the English government for libel, fined, and imprisoned. He fled to America, and wrote a work in praise of the infidel Tom Paine,

* Second edition, London, 1809, p. 6. † Vol. ii., p. 433, London, 1801.

‡ Vol. viii., p. 11.

declaring him to be "an unflinching advocate for the curtailment of aristocratical power," and "the boldest champion of popular rights," having previously in 1796 published the *Life of Tom Paine*, wherein he called him a "hypocritical monster"; he alludes to "his notoriously bad character," that "he merited death, at least transportation." He brands him as a "hoary blasphemer," "no language can describe the wickedness of the man," and compares him to "Judas."

While in America, however, his views of the infidel Paine were entirely changed; so much so, that, as he himself stated, he made "a pilgrimage to America," exhumed the body of Paine, converted his bones into "sacred relics," the identity of which he certified on parchment, and sold them as genuine relics at a guinea a piece. This was in the year 1824, the same year in which he issued his first number of his so-called *History of the Protestant Reformation*. We have here a ready tool in the hands of the Jesuits. There cannot be the slightest doubt that the *matter* of this so-called History was supplied by Jesuit Priests. Whether that be so or not, his book is adopted and extensively circulated, even at the present day, by Romish Priests; the *manner* of expressing himself is essentially in Cobbett's then usual style, abusive and violent, with a total disregard for truth.

"His words are realities, his principles fictions."—*Bulwer*.

Throughout the entire work there is not a reference appealed to in support of his bold assertions. And this is the book put forward by our Roman Catholic fellow-countrymen as professing to give a true account of the most eventful epoch in our history.

There is one incident I desire to mention before I bring to a close this chapter. In a Roman Catholic periodical, entitled the *Truth-teller, a weekly Political Pamphlet*, in the issue for May 20th, 1826, there is a report of an "Aggregate Meeting in Dublin." At that meeting a vote of thanks to Cobbett for his *History of the Protestant Reformation* was submitted for adoption. The motion was seconded by Daniel O'Connell. An amendment was submitted by Sir Edward Bellew, who said he did not "approve of the whole of Mr. Cobbett's conduct." This amendment was duly seconded. Mr. Hugh O'Connor, supporting the amendment,

said: "He was well aware that Mr. Cobbett was an able writer, and that he had done some service to the cause; but he could not forget that he had formerly maligned the religion which he (Mr. O'Connor) professed and revered; *and recollecting that, he doubted much of the purity of the motives which had dictated Mr. Cobbett's late writings.* He would support the amendment."

The original motion was opposed by others. A Mr. Birch said: "He could not forget how basely he (Cobbett) had calumniated their best friends. If he proved Mr. Cobbett to be a wilful calumniator, he was sure the meeting would not return thanks to such a man." Notwithstanding, the motion was agreed to.

But the matter did not end here. Not receiving the encouragement he considered himself entitled to for his Historical Romance—the *Protestant Reformation*—Cobbett turned round and began to abuse "The Catholic Association in England and Ireland," and the Roman Catholic Aristocracy and Lawyers, in a Letter addressed to Pope Pius VIII.; from which I take the following paragraphs.

Of "The Catholic Association of England and Ireland" Cobbett wrote: "The Association ascribed to me a part, at least, of that decision which prevented its members from enriching and exalting themselves by adding to the misery and degradation of their poor Catholic countrymen. From this time forward these unprincipled men became my bitter enemies and my foul calumniators; and thus they continue to the present hour. They practise the grossest delusions upon the more ignorant part of their countrymen, upon whom they still impose, and whom they keep constantly engaged in noises and broils, with a view of terrifying the Government into some project like that above described [that the Roman Bishops and Priests of Ireland should have salaries paid them by Government out of the taxes], having still the desire and the hope to sacrifice the civil rights and religion of the main body of the Catholics, to the gratification of their own ambition and interests." *

In page 10 he writes: "It is well known to every man in these countries (though the fact will shock every true Catholic on the face of the earth who has heard of it) that a large part of the *rent*,

* *A Letter to His Holiness the Pope on the Character, and Conduct, and the Views of the Catholic Aristocracy and Lawyers of England and Ireland.* London, 1828, p. 12, British Museum mark 8,135 a. a. a.

the fruits of piety of the poor Catholics of Ireland, is, in part, expended by the unprincipled men who receive it in the paying of prostituted writers to vilify and calumniate the author of the *Protestant Reformation*."

In the same Letter, pages 51, 52, he gives his opinion of "the Roman Catholic Aristocracy and Lawyers": "The greater part of the Aristocracy and lawyers are only a kind of mongrel Catholics; the former retaining the name of their religion *from family pride*, and the latter retaining it because, without it, they would have *little or no practice in their profession* among the Catholics, who form, at least, four-fifths of the middle and lower classes in Ireland. In England, where the Catholics are still numerous, they naturally give the preference to lawyers of their own religion. This preference serves to supply the place of legal knowledge and talent; and men, who would never have a brief, never be employed as lawyers, if they were not Catholics, do, by the means of this preference, make a tolerable figure in their profession. Were it not for these motives, these two descriptions of men, generally speaking, *would apostatize at once*, and in a body. The former—that is to say, the aristocracy—do steal out of the barren fold one by one, and while they remain in it, they clearly show that they have the strongest desire to be battenning and fattening on the rich pastures of bribery, corruption and taxation."

In pages 53, 54, we read: "Dr. Doyle has promulgated a scheme of UNITING the two Churches of England and Rome! If the Doctor had proposed to unite darkness with light, the proposition would have been just as reasonable. He meant, doubtless, to divide the tithes and other revenues of the Church between the clergy of the *united body*; but we, both Protestants and Catholics, regard such union as the English farmer would regard an union between the rats and cats, shut up together in his pantry or his lofts of cheese; or as the Italian farmer would regard an union between the wolves and the sheep-dogs, from which he would certainly anticipate additional worrying and slaughter committed upon his flock."

With these facts before us we gladly hand over Cobbett, and his so-called History, to our Roman Catholic fellow-countrymen as their unscrupulous advocate.

CHAPTER II.

"And now
While it is hot I'll put it to the issue."
Henry VIII., Act I., Scene 5.

THE events of the reign of ELIZABETH have ever been fruitful sources of invective by Romanists. The personal character of Elizabeth has been ruthlessly assailed, and she is accused of being lewd, and a merciless persecutor. While it may be admitted that there were traits in her character, and acts which betrayed her weaknesses, and at times exhibited an overbearing disposition, and even retained some taints, the result of her education in the Roman Church, still neither vice nor cruelty can be imputed to her; and as to incontinence that can never be established. No mortal is perfect. What we look to is the result of her glorious reign. As to the alleged persecutions under the "Penal Laws," during her reign, we ask whether there was not a cause? Unless the right to dethrone and even to murder a so-called heretical Sovereign, and to incite rebellions, in order to establish the authority of a foreign Priest, are deemed within the province of the religion of the Roman Church—and these acts are certainly sanctioned by Rome's Canon Law—not one victim of that reign suffered death for his religion, but as a traitor. After a period of twelve years of peace and prosperity at home, the Pope of Rome, having failed to regain his usurped ascendancy, issued his Bull of excommunication, damnation and deposition of Elizabeth as a heretic, a bastard and a usurper; hence all the subsequent troubles.

Pope Pius V. excommunicated Elizabeth, and absolved her subjects from their oath of allegiance. Notwithstanding, it was this very same Pope who asserted, in a letter to the Archbishop of Cambray (1567), that "the corrupt and depraved morals of the

clergy were the cause of the heresies."* This Pope was canonized and declared to be a Saint in heaven by Pope Clement XI. in 1712, among other things, expressly for:—"his unhesitating zeal in striking with his dread anathema the impious heretic Elizabeth, the pretended Queen of England, the slave of vices, as a heretic, and the favourer of heretics; absolving her subjects from their allegiance, and depriving herself, by Pontifical authority, of her pretended right to the Crown of England."†

At the door of the Pope lies the responsibility of the enactment of the so-called Penal Laws, and the fate of those who suffered under those laws; but with this notable difference—that whereas under the Romish Mary's reign her victims were brought to the stake and burnt alive, without any legal formality, for denying some Romish dogmas, and were true Martyrs, not one victim under Elizabeth suffered death for his religion, but as a traitor, by the more merciful death of being hanged. They were convicted before legal tribunals, as traitors to their Queen and country.

And here I venture to quote the eloquent words of the Rev. Hugh Stowell, from a lecture delivered before the "Young Men's Christian Association" in 1859:—

"If we would arrive at an impartial judgment in relation to Elizabeth, we must judge her by her own times, not by ours.

"In the next place, we ought to give full weight to the fact that she and her contemporaries had but recently and imperfectly emerged from the thick darkness of Popery, waded out of the deep quagmire of her pollutions and superstitions. No marvel, therefore, that their moral and spiritual vision should have long continued dim and distorted, and that somewhat of the slime of the pit should have clung to them. Was it to be expected that all at once they should be utterly free—free from influences the most debasing and corruptions the most inveterate? Was it to be expected that they should forthwith be disinfected from the leprous touch of a system

* See Mendham's *Life of Pope Pius V.*, p. 42, 1832, for other extracts to the like effect.

† *Acta Congregationis Sanct. Pii V.*, &c.: Romæ, 1720. Ex Typ. Vatic. Superiorum Permissu, Literæ Decretales Clement. XI., June, 1712 sec. 27.

which has enlisted falsehood into the service of the God of truth, and the sword of persecution into the service of the God of love; which has not unfrequently reputed murderers martyrs, canonized the vilest criminals, and consecrated the darkest crimes?

“Realize, if you can, the consequent state of the nation, oscillating, as it had so long been, between freedom and slavery, truth and error, spiritual worship and gross idolatry,—and then say whether it ought to scandalize us that, on Elizabeth’s accession to the throne, there was much to unlearn as well as to learn. To the Romish writers who taunt us with these things, our fairest and strongest answer is—‘Whence came they?’ Whose offspring did their family likeness proclaim them to be? These were the bequest of Romanism.

“Elizabeth was the great antagonist of Popery, and the great champion of Protestantism. Not only did she bravely uphold the truth at home, but she spread the shield of Britain over the oppressed for conscience sake, all over the world. She sustained the Reformation in Scotland, she defended it in Holland, and she manifested the deepest indignation and sorrow when the horrible massacre of St. Bartholomew clothed the skies of Europe with sackcloth. And when Henry IV. of France, basely apostatized from his early faith, and, influenced by a temporizing expediency, sacrificed his religion to his throne, she wrote him a letter, which for pungent power, indignant eloquence, and scriptural truth, is hardly surpassed by any of the writings of our martyred Reformers. These are but a few of the proofs she gave of the genuine devotedness of her heart to the Word of God and to the maintenance and diffusion of Protestant principle.

“Ought not, then, her memory to be cherished by England? Ought we not to be very jealous of her fame? Ought we not to feel that when her name is struck at, the blow rebounds upon ourselves? Ought we not the rather thus to feel at a juncture when so many Romish writers have exercised a perverse ingenuity in trying to exaggerate her blemishes and disparage her virtues—antipathy to the Reformation thus betraying itself in antipathy to her—the former aimed at, though the latter is assailed. The subtlest and most sedulous manœuvre of modern Jesuitism has been and still is to poison the streams of history.”

In spite of all that has been written and said against the Queen we do not hesitate still to designate her—"Glorious Queen Bess!"

It is a popular complaint of Romanists that the Reformation in England was principally brought about by cruel Penal Laws. There were many reasons which laid the foundation of the Reformation in the religion of this country before the Laws under Elizabeth were enacted. These laws I propose to pass in review when I come to consider the political and social reforms effected during the reign of Henry VIII.; the reforms in religion, during the reign of Edward; the cruel persecutions under Mary, and the proceedings of the Pope's emissaries during the reign of Elizabeth. It is a remarkable fact that while the list of so-called "Popish" Martyrs recorded in the "Calendar of Martyrs of the 16th and 17th Centuries," published with the sanction and imprimatur of Cardinal Manning (London, 1887), we find registered the names with dates of those who suffered during the reigns of Henry, Elizabeth, and James I., not one name appears under the reign of Edward VI., when the Reformation in the Religion of this country took place, under the guidance of Cranmer, Ridley, and Latimer, who were consigned to the flames under Mary's reign.

Now, Romanists desire to impress us with the idea that a mighty force was obliged to be laid on men's consciences by cruel penal laws, before the English nation could be brought to adopt the reformed Religion. Nothing can be more false. Besides other abuses under which this country suffered, far beyond the inflictions imposed on any other nation under Papal rule, England had been annually drained of large sums by remittances to Rome, for Dispensations and Indulgences "and a thousand other Taxes (besides annates and first-fruits) which that artful and rapacious Court levied on the credulity of mankind."* No doubt the Pope had reasons to be angry with Henry. His grievance was not on the ground of religion, since no change in the religion of the country had taken place, but on the contrary Henry's Parliament, *after his excommunication*, enacted a most cruel and persecuting law,

* See Robertson's *Charles V.*, vol. ii., p. 317, Edit. 1772.

consigning to the flames all who denied the Popish doctrine of Transubstantiation, and visited with death and confiscation of goods, as felons, those who denied other essentially Romish doctrines, such as Celibacy of the Priesthood, private Mass, Communion in one kind, and Confession. But, the Pope's authority being repudiated, the supplies were stopped, *Hinc illæ lachrymæ*. The celebrated Bonner, Bishop of London, the cruel and unrelenting champion of Romanism, did not hesitate to declare: "That the Pope exercised in England an atrocious and bitter tyranny; and while he was called a Servant of Servants, was but a rapacious wolf in the sheep's clothing."* And the Priest Erasmus, a witness of the Pope's rapacity in England, said: "I am pressed to say if I ever saw a pirate made a Bishop at Rome. I omit what I have seen. But he will not deny that sometimes there are promoted to the highest dignities,—if not pirates,—murderers, poisoners, simoniacal persons, and those who are familiar with vices that are not here to be named."† Instead of any severity being necessary to bring in or establish Protestantism in this kingdom, we have Mary's own authority for saying, that men's minds were "so alienated" from the Pope in her reign, that she herself was obliged to confess it to Cardinal Pole.‡ Speaking of her own situation to Commendone, she said, "I must wait until my people's feelings towards the Apostolic See are somewhat mollified, or until I am more settled on the throne. At present *the very name of Rome is mortally hated here*."§ The popular indignation against the priests who introduced the Mass on her accession showed itself so strongly, that the Queen was obliged to make a declaration to the Lord Mayor and Recorder of London, that she did not mean to constrain the conscience of her subjects. So little were the people blinded by this deceitful declaration, that Romish Priests could not preach at St. Paul's Cross without a royal guard of two hundred men. This pulpit, which had hitherto been so popular, was now so little to the taste of the people, that the Lord

* Quoted by Sharon Turner, *Hist. of England*, vol. iii., p. 65. Edit. 1835.

† Eras. *Oper.*, Tom. ix., col. 1810. Leyden, 1703-6.

‡ October 27th, 1853. See Sharon Turner's *Modern History of England*, vol. iii., p. 408, London, 1835.

§ Soames' *History of the Reformation*, vol. iv., p. 76. London, 1826.

Mayor issued an order that the ancients of all the companies should be present, lest the speaker should be discouraged by his small audience.* With reference to Cardinal Pole, Mary did not dare to admit him into the kingdom as the Pope's Legate. She wrote to him:—"Your public delegation is so distrusted, and so odious to our subjects, that your approach, though it would be very desirable to us, would bring more prejudice than benefit." She then mentions that a measure proposed by her Privy Councillors and Bishops was "suspected" by the House of Commons to be "proposed from favour to the Pope in order that the title of Supreme Head of the Church, which had been annexed to the Crown, might be taken from it, and that we might bring back the power of the Pope into this kingdom; we are therefore afraid," she goes on, "lest they should insist upon our continuing and assuming this title more pertinaciously than we desire." In fact, to appease the mistrust of the people, she did, in the first session of her Parliament, continue the title, "Supreme Head of the Church of England and Ireland." Nor was Mary deceived as to the hatred of her people to the Pope and his emissaries; for though the Pope sent permission to Pole (December 8th, 1553) to lay aside for a time his official title and state, as Legate, and visit England privately, Pole did not think it safe or useful to risk his person, either in disguise or in his pomp; and therefore he did not dare to land.† And a paper of his is still extant in which he confesses that there were but "*few in the kingdom* who were on the side of Rome."‡ We learn from a letter of Pole's, that the Emperor Charles V., in speaking to him of England, said:—"The name of obedience to the Church [of Rome] is *universally abhorred there*. And so is the Red Hat [of the Cardinal] and the monastic garments."§ So it proved, at the burning of the first Protestant Martyr, Rogers, when "the greatest part" of the spectators "were not backward to make him many acclamations to strengthen his courage."|| In fact, nothing but the

* *Ibid.*, pp. 31-35, and Blunt's *History of the Reformation*, p. 257.

† Turner's *History*, vol. iii., p. 411. London, 1835.

‡ *Ibid.*, p. 413.

§ *Ibid.*, p. 450.

|| See the Letter from the French Ambassador, February 4th, 1555, in Turner, vol. iii., p. 461.

most cruel severities could, during Mary's reign, have arrested the progress of the Reformation. Paramo, the Romish historian, says that the Reformation would never have taken place in England if the Inquisition had been established here; a plain proof of his opinion that the English people were determined to forsake Popery as soon as the overwhelming force, by which they had been constrained to conform to it, was removed.*

Can it be justly asserted that any force on men's consciences was necessary to compel the nation to forsake Popery, which the great majority of them had abjured? The Reformation in Germany was effected without any such pressure. To re-establish the authority of the Pope in this country would be to revive all his pecuniary exactions, and to put in force the cruel and persecuting Papal laws for the extirpation of all so-called heretics.

The object of Elizabeth's Penal Laws was to secure the Throne and Protestant Government, and to protect the life of the Queen and that of her loyal subjects.

As a text for my present "Sketch" I have, as I have said, adopted Cobbett's so-called *History of the Reformation*. My justification for this is, that even to the present time that work is not only extensively quoted by Roman Priests as an authentic record of events of that period, and as the reliable authority of a "Protestant," but they have also issued an unprecedented cheap edition which they industriously circulate, with an engraved frontispiece on the cover, representing Elizabeth in the act of consecrating an archbishop! In fact they adopt the book as their own. The work from beginning to end is one series of falsehoods and misrepresentations. It is unblushingly put forward as professing to give a true account of the

* See Mendham's *Literary Policy of the Church of Rome*, p. 305, 2nd edit. 1830. Paramo's observations apply to some other countries as well as England, and Cardinal Pallavicino admits that the Reformation would have crept into *Italy* unless the Inquisition had been established there (p. 306); and Pope Pius IV., soon after Elizabeth's accession, found it necessary to supply various States with money, in order to enable him to withstand the Protestant spirit which was rising in so many parts of Europe. (See Sharon Turner's *History*, vol. iv., p. 156. London, 1835.)

most eventful epoch in the history of our country. One feels humiliated at the task of having to demolish such a flimsy tissue of falsehoods, strengthened (as the author imagines) by insults and abuse, concocted by one, according to his own teaching, who was an apostate, if not an infidel; and with whom no right-minded Englishman, whether Protestant or Romanist, would care to associate, or even acknowledge, as a fellow-countryman.

In order that the reader may fully appreciate the virulent and abusive style adopted by Cobbett in describing the character of Elizabeth, I now give specimens of it in his own words from his so-called *History of the Protestant Reformation*. By the adoption and recommendation of this work Romanists practically endorse his ribaldry.

With Cobbett Elizabeth is everything that is mean, despicable, cruel, brutal, and licentious. He calls her in several places, in derision, "the VIRGIN Saint Elizabeth," the word "VIRGIN" always printed in large capitals. Also "the horrible woman," "Horrible virago." The "savage good Queen Bess," "the ferocious woman;" "To whom truth, justice, and mercy were alike unknown." "Foul tyrant." "Ferocious Protestant apostate." "A notorious apostate from motives as notoriously selfish." "Inexorable apostate." "As great a tyrant as ever lived." "Brutal hypocrite." "Termagant tyrant." "The butchering and racking Elizabeth." "The good and glorious maiden, and ripping-up Betsey." And all this is uttered without a single attempt at proof; and he says that "her disgusting amours were notorious." "Historians have been divided in opinion as to which was the *worst man* that England ever produced, her father or Cranmer [but no such historian is named]; but all mankind must agree that this was the *worst woman* that ever existed in England, or in the world, Jezabel herself not excepted." He repeatedly refers to "her unparalleled cruelties, her flagrant falsehoods, her haughtiness, her insolence, her lewd life." "This Queen," he says, "was resolved to reign; the blood of her people she deemed necessary to her safety, and she never scrupled to make it flow." "She never cared for the character or principles of those she employed, so that they did but answer her selfish ends." "Her reign was almost one unbroken series of butcheries and robberies."

"During the whole of that reign she was busily engaged in persecuting, in ruining, in ripping-up the bowels of those who entertained the faith." He calls it "the pauper-ripping reign." "She established," he tells us, "an Inquisition more horrible than ever was heard of in the world" [338]. "The Spanish Inquisition, from its first establishment to its present hour, has not committed so much cruelty as this ferocious Protestant apostate in one single year of the forty-three years of her reign" [339]. "Even the massacre of St. Bartholomew was nothing when fairly compared with the butcheries and other cruelties of the reign of this Protestant Queen of England. Yes, a mere nothing!" [269]. As the result of this reign, Cobbett adds—"Thus was the nation heavily taxed, afflicted with war, and afflicted with pestilence; thousands upon thousands of English people destroyed, or ruined, or rendered miserable, merely to gratify this proud and malignant woman, who thought that she could never be safe until all the world joined in her flagrant apostacy [248].

That Cobbett should indulge in such extravagantly abusive language, based on falsehoods, is not to be wondered at, for "it was his nature to." That he should deliberately contradict his previously expressed opinions of the Roman Church, her Priests, the Jesuits, Monks and Nuns and the Inquisition, and undertake his unsavoury task, doubtless "for a valuable consideration," is clearly accounted for. But that Roman Priests and educated Englishmen should deliberately endorse his ribald falsehoods at the present day, is to say the least of it, a short-sighted policy, and recoils on themselves.

* * * "At what ease

Might corrupt minds, procure knaves as corrupt
To swear against you? Such things have been done.
You are potently opposed, and with a malice
Of as great size."

Henry VIII., Act V., Scene 5.

On the other hand, of *QUEEN MARY*, Cobbett is most fulsome in his praise. He describes her as "one of the most virtuous of human beings," "the honest and sincere," "the virtuous, the patriotic, the calumniated Mary." "Her zeal was equal to her

sincerity." He describes her as "the just, the good, but singularly unfortunate Queen," "whom artful knaves have taught generations of thoughtless people to call '*the bloody.*'" "We still have the injustice, or the folly, to call her the '*bloody* Queen Mary,' all whose excellent qualities, all whose exalted virtues, all her piety, charity, generosity, sacred adherence to her faith and her word, all her gratitude, and even those feelings of anxiety for the greatness and honour of England, which feelings hastened her to her grave, all this, in which she was never equalled by any sovereign that sat on the English throne, Alfred alone excepted, whose religion she sought to re-establish for ever; all these are to pass for nothing, and we are to call her the '*bloody*' Mary, because it suits the views of those who fatten on the spoils of that Church, which never suffered Englishmen to bear the odious and debasing name of *pauper*." "What queen, what sovereign, ever took more care of the glory of a people?" Cobbett thus apologizes for Mary's cruelties:—"The law should tolerate but one religion, or it should know nothing at all about the matter. The Catholic code was consistent. It said there was but one true religion, and it punished as offenders those who dared openly to profess any opinion contrary to that religion." This at least is candid. "Her motive was to put an end to the propagation amongst her people of errors which she deemed destructive of her own creed." "That which had been law for so long a period was now to be law again, so that here was nothing new, at any rate." He tells us, "The unfortunate Mary expired in the sixth year of her reign, leaving to her sister and successor the example of fidelity, sincerity, patience, resignation, generosity, gratitude and purity of thought, word and deed; an example, however, which in every particular that sister and successor took special care *not* to follow." And Cobbett, we are now told, was a Protestant! As to the cruelties which lie at the door of her reign, Cobbett says:—"For every drop of blood Mary shed, Elizabeth shed a pint." And he falsely asserts that "Mary's victims were conspirators against, or most audacious insulters of, the royal authority and the person of the Queen." And he adds:—"And observe and never forget, that Catholics, where they inflicted punishments, inflicted them on the ground that the offenders had

departed from the faith in which they had been bred, and which they had professed; whereas the Protestant punishments have been inflicted on men because they refused to depart from the faith in which they had been bred, and which they had professed all their lives." "Let it never be forgotten that the punishments in Smithfield were for the purpose of reclaiming; for the purpose of making examples of a few, who set at nought the religion of their fathers, and that in which they themselves had been born." Who does not trace in all this the suggestions of a Jesuit? How Cobbett must have laughed in his sleeve when he pocketed the bribe;* and Roman Priests are not ashamed to make Cobbett's book a ready tool to convey the ribaldry to which they are ashamed to attach their own names.

We have another indication that Cobbett's prompter was a Jesuit priest. What responsibility attaches to the cruel persecutions under Mary's reign, is thrown exclusively on the Queen; not one hint is made as to her *priestly* advisers, Bonner, Bishop of London, and Gardiner, Bishop of Winchester, both relentless persecutors. They no doubt were her advisers. Their advice might have had some weight with Mary had they been inclined to mercy and lenity. But it did not suit the Jesuit prompter to bring discredit on "the Church," so Mary is made the scape-goat. Judging from his previous writings Cobbett had no love or respect for priests. Mary was a devout "Papist," and no doubt acted under the firm conviction that she was doing God service. She and her advisers were faithfully and zealously carrying out the recognized principles of the Roman Church. The cruel "Six Articles Act," passed under the reign of Henry VIII., was revived, under which all those who denied the monstrous dogma of Transubstantiation were ordered to be roasted alive, and on the denial of other Romish practices, such as compulsory private confession to a priest, the celibacy of the priesthood, &c., were to be treated as felons, their goods confiscated and to be delivered over to the executioner; and

* There is no positive evidence of a pecuniary bribe, and not likely to be. But what motive could have induced Cobbett, other than a bribe, to unsay all he had before said of the Roman Church, and to attack the Church of England, of which he professed to be a member?

the Statutes of Richard II., Henry IV., and Henry V. were revived, committing so-called heretics to the flames. Whether the Queen was personally responsible, or her Bishops, for these cruel acts, the adherents of the Roman Church do not seem to be agreed. An anxious desire of some is exhibited to shield the Queen; while Charles Butler, Esq., a zealous lay Romanist, says* :—

“There appears reason to think that Mary’s bishops in general did not promote the persecutions. Little blame seems imputable to Cardinal Pole or Bishop Tunstal; more is chargeable to Gardiner; the greatest part of the odium fell on Bonner. Dr. Lingard [the Romish historian and priest] suggests some observations which, he thinks, render it very probable that neither Bishops Gardiner nor Bonner were quite so guilty as they have been represented.”

That the burnings took place under Papal rule is admitted. Who, then, was responsible? Mary and her bishops conformed strictly to the established practice of the Roman Church.

The reaction, under Elizabeth, the result of these cruel persecutions under Mary’s reign, was a natural consequence, and needed no pressure from without to confirm the emancipation from Papal authority effected by Henry VIII., and the Reformation under Edward VI.

* *Book of the Roman Catholic Church*, p. 207. London, 1825.

CHAPTER III.

HENRY VIII., EDWARD VI. AND MARY.

" If we live thus tamely
To be thus jaded by a piece of scarlet,
Farewell nobility."

Henry VIII., Act iii., Scene ii.

" He's a rank weed,
And we must root him out."

Act v., Scene i.

BEFORE I proceed with my observations on the reign of Elizabeth, and her Penal Laws, I propose to pass in review a few incidents in the reigns of HENRY, EDWARD, and MARY, that we may thoroughly appreciate the genius of the Reformation.

The reign of HENRY VIII. formed one of the most important eras in the history of this nation. I pass over the virulent abuse heaped on Henry, while I record a few facts for which England is indebted to that monarch and his parliament. The King was a Reformer, but the Reformations effected by him were principally political and social. It was a revolution of astonishing boldness, carried out by a series of Acts of Parliament passed by members exclusively of the Roman Catholic religion as then professed in England. The hand of God directed the issues. These political and social reforms cleared the ground for the reception of the Reformation in religion which followed.

Christianity was planted in Britain in the second century, and preserved, to a great extent, its original purity and simplicity until the first papal aggression, which took place in the beginning of the seventh century, when the Monk Austin set foot on our shores. His mission was professedly to convert the heathen Saxons; but it was soon seen that he had further designs.

At his interview with "many of the most learned divines of the British Church," particularly from the "most noble college of Bangor," the ambitious views of Austin were soon developed, namely, to subjugate the English Church to the authority of Gregory I., the then Bishop of Rome. This purpose was firmly resisted. The British clergy refused to have Austin as their Archbishop, or to recognize the authority of the Bishop of Rome. The haughty monk thereupon threatened them, and declared that they should suffer the vengeance of death, which threat was soon after realized. Twelve hundred ecclesiastics of Bangor were slaughtered.

This was the tragic result of the first mission of Rome to this country. Austin established his See at Canterbury, acknowledging no other authority than the Bishop of Rome. To borrow the words of the poet Horace :—

"Hoc fonte derivata clades

In patriam populumque fluxit."

"Hence the contagion first began,

And reached our blood, and stained our shores."

It is not necessary here to enter on the province of controversy ; but I may be permitted to add that after a most anxious investigation of ecclesiastical writers of the first five centuries, called the Fathers, I cannot discover that there was any real difference on fundamental principles between the faith held by the Christian Churches, even that of Rome, and the profession of faith of the present Anglican Church, and that no Church in those days professed or taught any of the articles of faith now embodied in the Roman Creed first published in the year 1564, amended in 1870 by adding Supremacy and Infallibility of the Pope, out of which Creed they now declare there is no salvation. Although, from the days of Austin until the time of the Reformation, the various developments of doctrine as they emanated from Rome were, more or less, tacitly adopted by the Anglican Church, yet for several centuries after this first "Papal aggression," the Church in England remained an independent Church. From the days of William "The Conqueror" to Henry VIII., the contention between the two Churches was not one of *doctrine*, but of *authority*. The questions were who should rule the Church? Who should nominate Bishops—the King or

Pope? Had a foreign priest the right to exact a large revenue from this country? The importance of these questions may be readily conceived. Papal encroachments were vehemently resisted; and this was the ultimate "head and front" of Henry VIII.'s offence—the restoration of the Church in England to her primitive independence, falsely called a schism, and thus depriving the Pope of his illegal spoils. William I. asserted his independence of Rome. "He never," he said, "paid to the Bishop of Rome, nor would he pay him, homage; nor could he find that any of his predecessors had done so; and he declared, at the same time, that none of the Bishops of his realm should obey the mandates of the Bishop of Rome." Nothing was transacted in the Church in England but by the King's sanction, and he forbade his subjects to receive their "Order" as priests from foreign authority, or to acknowledge it without his permission. His successor, William Rufus, in like manner prohibited all appeals to Rome as "unheard of in the kingdom," and "altogether contrary to its usages."

The weakness and superstition of Henry II. and of John gave the Pope an unconstitutional ascendancy in England. Hume graphically describes the awful results of the interdict during the reign of King John. Edward I., however, passed several Statutes depriving the Pope of his usurped powers, and further declared that bishoprics, benefices, &c., belonged to the Crown, being endowed by the King and people of England, and he prohibited all presentments and collections of fines, fees, &c., by the Bishop of Rome. Edward III. confirmed these rights of the Crown. The Act 25 Edward III., c. iv., declared "that the Holy Church was founded in a state of prelacy in the kingdom of England by the King and his progenitors, and by the Courts, Barons and Nobles of this kingdom and their ancestors, for themselves and their people, conformable to the law of God." By another Statute (38 Edward III., c. i.), all appeals to Rome were prohibited. Richard II. passed Acts to the same effect.* It was solemnly declared that the Crown of England was, has been, and should be free of subjection to the Bishop of Rome. The Cistercian monks, notwithstanding, procured Bulls of Dispensation

* 3 Rich. II., c. iii.; 12 Rich. II., c. xv.; and 16 Richard II., c. v.

from Rome, and accordingly Henry IV. passed Acts* prohibiting the publication of Papal Bulls, &c. in this country, which prohibition was renewed by Henry V. (4 Henry V., c. iv.). It was during the reign of Henry II. that the arrogance of the priests reached its height; placing themselves, indeed, above all civil control. The contest resulted in the murder of Thomas à Becket and the humiliation of the King. Hume describes the cruel exactions of the Bishop of Rome, when he temporarily gained the ascendancy. The revenue the Pope derived from England at times exceeded the revenue derived by the Crown from the national taxes. And Matthew Paris tells us, the Archbishop of York during the reign of Henry I. paid to the Pope £10,000 for his pallium—an immense sum in those days. When Henry VIII. ascended the throne Papal abuses were rife. The Pope practically controlled all ecclesiastical affairs. The Canon Law of Rome was in full force in this country, which vested in the Pope plenary powers, among others to absolve subjects from their oaths of allegiance. Cranmer drew up a statement of this Canon Law to submit to the King.† It is important to record here two of the provisions of this Law. The first was, and is, “The Bishop of Rome may be judged by none, but of God only; for although he neither regard his own salvation nor any man’s else, but draw down with him innumerable people to hell, yet may no mortal man in this world reprehend him; for, so much as he is called God, he may not be judged by man, for God may be judged by no man, unless by chance he be convicted of declining from the faith.” This and the next extract are found in Rome’s Canon Law at the present day. The other passage is the Decree of Pope Boniface VIII.: “We decree, say and define, that it is absolutely necessary to salvation for every human creature to be subject to the Bishop of Rome.” The late Dr. Wiseman (Cardinal) stated that the establishment of a Papal Hierarchy, in place of Vicars Apostolic, was necessary to give effect to this Canon Law in this country; and it is recommended by Dr. Manning to be studied in our Universities. One of the first acts of Henry VIII. was to declare that this Canon Law had no authority in England.

* 2 Henry IV., c. 14; 7 Henry IV., c. viii.

† See *Cranmer's Remains*, by Jenkins. Appendix, Oxford, 1833.

The reforms effected by Henry VIII. were constitutionally carried out by a series of Acts of Parliament. Priests had asserted a complete immunity from the administration of justice. They placed themselves above the law. Beyond this, every church was a sanctuary of refuge, and if a thief or murderer could get within the line of protection the officers of justice were set at naught. All these privileges Henry swept away. Again, the country was overrun with monasteries and like establishments of enormous wealth. The monks held a great part of the land, derived principally from death-bed bequests, thus depriving the legitimate heir of his right. They toiled not, but reaped plenteously. From early times this evil weighed heavily on the resources of the nation, and several confiscations took place even under William the Conqueror. He took from the Abbey of St. Alban's all the revenues "which lay between Barnet and London Stone." King John sequestered eighty-one priories. In 1360 the popular voice was raised against monasteries. Wycliff denounced their existence as intolerable. The good Bishop Grosseteste inveighed against the vices of the monks. In 1400 the House of Commons petitioned Henry IV. for the secularization of monastic properties, and, to appease the public indignation, more than one hundred monasteries were suppressed, and their possessions given to the king and his heirs. I say nothing of the vices practised in these establishments, for great efforts have lately been made to clear them of this stigma.* It is to be hoped that the reports of Henry's Commissioners of inspection were exaggerations. As a fact, however, these inspections were authorized by Papal Bulls. In 1489, at the instigation of Cardinal Morton, Innocent VIII. directed a general investigation throughout England into the conduct of monasteries, with powers to correct and punish. Under the authority of another Bull in 1511, another attempt was made to reform these institutions. Again, under another Bull (June 20th, 1519), Cardinal Wolsey tried to effect a reformation, but failed; and again Clement VII., by a Bull in 1524, authorized Wolsey to

* See Father Gasquet's *Henry VIII. and the English Monasteries*. London, 1889.

suppress several minor establishments, under which he confiscated the property of upwards of forty monasteries. At length, in 1535, Henry issued his commission under the authority of an Act of Parliament. The result was the "Black Book," which, when laid before Parliament, raised a universal cry of "Down with them." The entire confiscation of monastic properties was decreed by Acts of Parliament. After careful investigation I cannot find that the Bishops or beneficed clergy raised any protest against this proceeding. If the proceedings were justified by the circumstances of the case, it is of little consequence what became of the property; lay Romanists profited by the spoils. All the persons acting in this transaction professed the Roman Catholic faith. Of the Parliament that passed the Act, that the lands and chattels should be placed at the disposal of the King, the House of Lords consisted (which it is worth repeating) of forty-six Temporal Peers, two Archbishops, sixteen Bishops, two Guardians of Spiritualities, twenty-six Abbots, and two Priors; all members of the Romish Church.* It was, in fact, *Romanists* robbing *Papists*—an example since followed by every "Catholic" nation in Europe. The same spoliation took place in Ireland, then independent of England, under the authority of a Parliament in Dublin exclusively Roman Catholic. But we have further to record a circumstance overlooked by those who clamour for a restitution of this property to their Church as an unlawful confiscation. It must be borne in mind that no Church property, but only monastic, was confiscated, for the Bishops and secular clergy still retained their sees and benefices, and their emoluments; and all save Fisher, Bishop of Rochester,† took the oath of allegiance to the King in ecclesiastical

* See Hook's *Lives of the Archbishops*, vol. vii., p. 40. London, 1868.

† With regard to Fisher, Bishop of Rochester, there is a remarkable article in the November number, 1889, of the *Nineteenth Century*, p. 883, by Mr. W. E. Gladstone, M.P., wherein is given a passage taken from Sander's work, *De Origine ac Progressu Schismatis Anglicani*, printed at Rome, 1610 (pp. 106, 107), representing Bishop Fisher as having persuaded others to take the oath of allegiance to the King in matters ecclesiastical and spiritual. I give a literal translation of the passage: "By this, I say, and many other reasons being influenced and deceived [the Bishop of] Rochester (which act he afterwards very frequently and most sorely

matters, and renounced that of the Pope. The same oath was taken by every Irish Bishop and Noble. Queen Mary, by her Parliament, repealed all the Acts passed in Henry's reign which had abrogated the authority of the Pope, and thus restored all the rites and ceremonies of the Roman Church set aside by Edward VI., her predecessor. The Pope's power and supremacy were restored, but the so-called "plundered" property was retained by the holders. Neither the Lords nor Commons would concede anything to the Pope until he confirmed the titles acquired by them under the confiscations. The Act of Parliament (1 and 2 Phil. and Mary, c. 8) which restored the Pope's power, confirmed their titles, and freed them from all ecclesiastical censure. But this was not deemed sufficient. To hold such properties was accounted a mortal sin. The sanction of the Pope was required. Accordingly a bargain was struck between the Pope and the Parliament. Romanists ignominiously forfeited their independence of the Pope; and Pope Paul, on his part, under the authority of a Bull, through Cardinal Pole, ratified the bargain and gave the "plunderers" dispensation for their alleged iniquities, with a plenary absolution and confirmation of all their titles. The Roman Catholic Historian, Dodd,* says that Parliament was not satisfied with the general

deplored) judging that he ought to yield to the immediate necessity, persuaded the rest, who as yet were more steadfast in Christ (for most had by this time adhered to the Archbishops Cranmer and Hugh, the latter of York, the former of Canterbury, who were both promoting the affair of the King), that with the aforesaid exception at least (viz. as far as the word of God would permit) they should swear obedience to the King in causes ecclesiastical and spiritual. Of which act Rochester afterwards so bitterly repented, that publicly accusing himself he declared, that it was his, that is the Bishop's office, rather to have instructed the rest, not with a doubtful exception, but openly and in express words, what the word of God permitted, and what it forbade, to prevent others from incurring harm; nor did he ever afterwards appear to himself to have expiated this sin till he had washed the stain away with his own blood." From this it may fairly be presumed that Fisher did take the oath, before he endeavoured to persuade others to do so. The writer of the article points out the fact that M. Bridgett, s. j., in his *Life of B. Fisher* (Burns and Oates, 1888), and also Mr. David Lewis in his translation of Sander's book, both omit this passage

* *Church History*, vol. ii., p. 115. Brussels, 1789.

Bull of dispensation, but insisted on a special Bull to meet their peculiar case, which was granted. The operation of the Bull extended to Ireland, where similar confiscations had taken place under an Irish Parliament in Dublin, when independent of England. *Romanists* were there also robbing *Papists*.* Thus, then, was one of the greatest social reforms ever effected in this country brought about by Henry VIII. Every "Catholic" nation has tardily followed the example. Henry was a pioneer in the great work.

Another evil under which the country suffered was that enormous sums of money were annually carried out of the country to Rome, in the shape of Peter's Pence, first-fruits, annates, fees on appointment of Bishops, and in causes carried to the appellate jurisdiction of Rome.

Every Archbishop paid an enormous fee for his *Pallium*, or ensign of office, an exaction made by Popes in contravention of a decree of Pope Gregory I., who forbade "giving anything for the *Pallium*."†

All beneficed clergy paid one-third of their incomes to the Pope, and licensed absentees one-half. Some Priests held as many as eight livings, and carried on secular trades. Many benefices were held by Italians, who could not speak our language. Matthew Paris and Fleury‡ give sad descriptions of the result of these Papal extortions.

Matthew Paris states one of the grievances thus: "Also it is aggrieved in general taxes, collected and imposed without the consent and will of the King, against the appeal and opposition of the King's commissioners of all England." Fleury says: "England, fatigued and exhausted by Rome's exactions, began to speak and complain, like Balaam's ass overpowered with blows." He further tells us that: "The Pope, annoyed at the firmness with which the Arch-

* For further authorities, see Strype's *Eccl. Mem.*, vol. iii., p. 159. London, 1721. For the Bull, see page 60; also *Harleian Miscellany*, vol. ii., pp. 267-280. London, 1811; and Wilkins' *Concilia*, iv. 202.

† *Labb. et Coss. Concil.*, Tom. v., col. 1199. Paris, 1671.

‡ Matt. Paris, *Hist. Ang.*, p. 716, edit. 1640. Fleury, *Hist. Eccl.*, Liv. 82. Nismes, 1779.

bishop Senal refused to comply to confer the best benefices of the Church on unworthy and unknown Italians, caused him to be excommunicated by Bell, Book, and Candle, in order to intimidate others by this degrading censure." And Matthew Paris adds (p. 703) that "England offered to the Popes a rich prize, a golden harvest"; it was to them, as Innocent IV. testified, "a very garden of delights, an inexhaustible well." Henry and his Parliament swept cleanly away all these abuses.

The first step taken by Henry, in order to bring about a great social and political reform, was in 1529 (and this was four years before he married Anne Boleyn, on which event Cobbett and Romanists base all their accusations against Henry), to pass an Act (21 Henry VIII., c. 13) by which all spiritual persons were debarred from holding pluralities of livings, and from taking lands to farm, or carrying on secular trades, such as tanning, brewing, &c. All licences from Rome for non-residence were declared illegal, and all persons procuring the same were to be fined. We see the hand of God in all this, preparing the way for the Reformation which followed. In the twenty-third year of his reign, an Act was passed (c. 12) prohibiting appeals to the Court of Rome. By this Act the King's Courts were by ancient and acknowledged custom declared to be the only sources of jurisdiction. It was declared that whosoever procured from the See of Rome any appeals, processes, sentences, &c., should incur forfeiture of *præmunire*, under an Act passed by Richard II (16 Rich. II., c. 3). By another Act (cap. 12) "for the submission of the clergy and restraint of appeals," it was declared that the clergy should not enact any constitutions or ordinances without the King's assent; and all Convocations should be assembled only by the King's writ, and all appeals in spiritual matters should be regulated according to the statute last-mentioned. By the Act (c. 20) all fees theretofore payable to the Bishop of Rome on the appointment of Bishops, and for Bulls, Palliums, &c., were swept away, and it was declared that no man should be presented for the dignity of an Archbishop, or Bishop, by the Pope, nor annates or first-fruits should be paid to him. This Act was passed on a petition of the Convocation of Bishops and Clergy, which concluded thus: "May it please your Highness

to ordain in this present Parliament that the obedience of your Highness and of the people be withdrawn from the See of Rome.”* This petition came from Roman Catholic Prelates and clergy themselves, because the oppression was so great in their case, from which Henry relieved them. The next Act (cap. 21), after enumerating a long list of Papal exactions “in great numbers heretofore practised and obtained, otherwise than by the laws and customs of the realm, the specialities thereof being over long and large in number, and too tedious particularly to be inserted;” and all these, continues the preamble of the Act “set up by a person abusing and beguiling the King’s subjects, pretending that he hath power to dispense with all human laws and customs of all realms, to the great derogation of the Imperial crown and authority,”—all these exactions the Act swept away, and declared that no impositions were to be paid to the Bishop of Rome; but it must be specially remarked that it was this Act which declared that “no article of the established religion of the Catholic faith of Christendom” was to be in consequence altered. In the following year, 1534, the ever-memorable Act (26 Henry VIII., c. 1) was passed declaring, what the preamble of the Act stated had been already recognized by the clergy of the realm in their Convocations, that the King was, and his heirs and successors should be, the head of the Church of England under Christ. The oath of allegiance to the King, renouncing that of the Pope, was taken by every bishop except Fisher of Rochester,† and by the beneficed clergy generally, and by every Noble and other person in office under the Crown, except by the Chancellor More. A similar Act of Parliament was passed in Dublin, and the entire bench of Bishops and the leading nobles took a similar oath of allegiance, renouncing the allegiance of the Pope. In the following year Paul III. issued his Bull of deposition against Henry VIII. He excommunicated him, and anathematized him, interdicted the nation, and absolved his subjects from their oath of allegiance. To follow the wording of the Bull, the Pope transferred the kingdom to any successful invader, and prohibited all communications with the English monarch. He

* *Strype's Memorials*, vol. i., part ii., p. 158. London, 1721.

† But see note *ante*, p. 50, note †.

deprived the King of Christian burial, and consigned him, his friends and adherents, to anathema and everlasting destruction, and condemned him to everlasting damnation. He stigmatized his posterity with illegitimacy and incapacity of succession to the Crown, and delivered his partisans to slavery. The English clergy he commanded to leave the kingdom, and admonished the nobility to arm in rebellion. He annulled every treaty between Henry and other Princes, and enjoined the clergy to publish the excommunication by bell, book, and candle. I have set out this extraordinary Bull in a translation in Appendix A. The Pope having thus relieved his inflated "wind-bag," Henry and his Parliament at once passed an Act declaring all Papal Bulls in this country void. Not one single bishop, priest, or English subject obeyed the Pope's Bull. Henry might well have anticipated the words of Shakespeare:—

"His cursings and his blessings

Touch me alike; they 're breath I not believe in."

Henry VIII., Act ii., Scene ii.

Such, then, were some of the reforms carried out under the firm and judicious guidance of Henry VIII., and his Parliament. We clearly trace the hand of God in all this, preparing the field, and making it ready for the reception of the good seed of the Reformation; and, what was more marvellous, that God should have selected as His instrument a king to whom the Pope gave the title "Defender of the Faith," whose Parliament passed an Act consigning to the stake, to be burnt alive, all who denied the Roman doctrine of Transubstantiation, and condemned as felons all who opposed confession to a Priest, or the celibacy of the clergy, communion in one kind, and other Romish practices!

It was the Rev. J. Mendham who observed that with the vindication of the character of Henry VIII., members of the Reformed Church have little concern. Our opponents—the members of the Unreformed Church, with whom he, as little as with the Reformers, is a favourite—would gladly impose on us the necessity of his defence. But in one respect, his effectual renunciation of the usurped authority of the Papal See and its chief Bishop, *that* which constituted his main, if not only, offence in the eyes of Roman Catholics, the members of the Reformed Church do, and

always will, defend him ; for the rest he is more *their* client. He wanted to establish a Royal supremacy as absolute and persecuting as the purely ecclesiastical supremacy he was rejecting ; but he was in reality making loopholes for liberty and the Reformation which followed. Henry weeded the field, and rooted out the huge fungus that poisoned the soil, the Upas-tree that infected the air. Edward ploughed the ground and sowed the seed ; Mary harrowed the soil and fertilized it with the blood of our martyrs ; and Elizabeth reaped a golden harvest.

We thus account for the hatred exhibited towards Henry VIII., and the bitter invectives heaped on him by Cobbett and members of the Roman Church at the present day ; but they find no fault with him for his persecutions of those who refused to accept Romish dogmas enforced by the infamous "Six Articles Act."

EDWARD VI. succeeded his father in 1546. The Pope's authority had been banished, and with it many ecclesiastical abuses.

Cobbett's seventh Letter is more specially devoted to the *abuse* of the Reformation and the Reformers during the reign of Edward VI. To call it *a history* of that period would be ludicrously absurd. The process of calmly analyzing statements with the view of extracting truths, of separating the faults of actors from the goodness of the cause in which they acted, of writing without extenuation on the one hand, or exaggeration on the other, would not suit Cobbett's object, even if he had been possessed of mental capacity sufficient (presuming, of course, he had not accepted a bribe) for the task. We have seen the opinion of Dr. Hook, Dean of Chichester, in his *Lives of the Archbishops of Canterbury*, that the so-called history is a series of barefaced lying, where every refuted fact is asserted as an indisputable historical statement. To place a few facts, so distorted and misrepresented as to bear the least possible resemblance to truth, in the midst of an overwhelming verbiage of sneers, sarcasms, ribaldry, and coarse vulgarity, was more consonant with his feelings and more likely to do mischief with the uneducated mass. Accordingly we find the first fourteen paragraphs of this chapter little more than an unbroken tirade of low scurrility, and which he introduced with the solemn declaration that "the Reformation was engendered

in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation, and by rivers of innocent English and Irish blood" [192]. "There was not a man among them [the Reformers] whose acts did not merit a halter" [200]. The vials of Cobbett's wrath are specially poured on the devoted head of the youthful King and his advisers. He was the first Protestant monarch; the King under whom a reformation of *doctrine* was first introduced in our Church. But it was the same Church which continued to exist; the same fundamental doctrines, the characteristics of Christian principles, embodied in the only known Christian creeds (for be it ever remembered that Rome's present creed was not published for nearly twenty years after, viz. in 1564), were retained, and the authority of the first four General Councils was fully acknowledged; and the same canon of Scripture as then received by the Roman Church. The Apocryphal Books were first admitted into the Roman code in 1546. "I make not the least doubt in the world," observed Bramhall, "but that the Church of England before the Reformation, and the Church of England after the Reformation, are as much the same Church as a garden before it is weeded and after it is weeded is the same garden, or a vine before it is pruned and after it is pruned and freed from the luxuriant branches is one and the same vine." Such a Church had an undoubted right to reform itself. The reformation in religion set in in 1548. All images were directed to be removed from churches; the doctrine of Transubstantiation and the mass, as also private masses, and the law against priestly marriages, were abolished; prayers to the Virgin and Saints expunged; the free use of the Scriptures was allowed to all; the service of the Church was conducted in the English language; Purgatory was discarded, and Indulgences, and Rome's trafficking in souls—Masses for the dead—were prohibited. All this was, no doubt, very galling to the Popish priesthood, and Edward, and his chief adviser, Cranmer, have, therefore, came in for their share of abuse. But in these reforms, and in the necessary composition of a revised Liturgy, "they proceeded," says Hume (cap. 34, A.D. 1549), "with moderation in the delicate undertaking; they retained as much of the Mass as the Reformers would permit; they indulged nothing

in the spirit of contradiction, which so naturally takes place in all great innovations."

To style Edward, on every occasion, "a Saint," is of course intended by Cobbett for sarcasm. It is not necessary for the cause of the Reformation that he should really be so. Nor will I attempt to deny that he and his advisers and "Protectors" might be tainted with the spirit of the Church which they were then reforming. The predominant vice was the spirit of persecution. It would be unreasonable to expect that the old leaven could be at once eradicated. They were all fallible men. Hume sums up his chapter on this reign with the following striking passage:—

"All the English historians dwell with pleasure on the excellent qualities of this young Prince, whom the flattering promises of hope, joined to many real virtues, had made an object of tender affection to the public. He possessed mildness of disposition, application to study and business, a capacity to learn and judge, and an attachment to equity and justice. He seems only to have contracted, from his education, and from the genius of the age in which he lived, too much of a narrow prepossession in matters of religion which made him incline to bigotry and persecution. But as the bigotry of the Protestants, less governed by priests, lies under more restraints than that of [Roman] Catholics, the effects of this malignant quality were less to be apprehended, if a longer life had been granted to young Edward."

And here it is interesting to note that in the edition of the so-called *Martyrs of the 16th and 17th Centuries*, published with the imprimatur of Cardinal Manning (1887), where we have a detailed list of those who suffered under the reigns of Henry, Elizabeth, and James I., there is not one instance given under Edward.

Fuller, in his *Church History* (Book vii. s. 1), wrote:—"No pen passeth by him without praising him, though none praising him to his full deserts."

The difficulties of Edward's position were no doubt increased by the fact that his "Protectors," the Executors appointed by his father's will, sixteen in number, were a mixed body of Romanists and Reformers. Separate and opposing influences were put in

action. Though the Reformation was setting in, light and knowledge and an entire appreciation of truth did not come all at once, by sudden inspiration. There were two other opposing elements to complicate matters. There was a Reforming Archbishop, Cranmer, and there was Bishop Gardiner, essentially Romish, who strenuously opposed all change. In this reign the fanatic Joan Bocher—known as Joan of Kent—was in 1550 burnt as a heretic for denying the Incarnation of Christ of the Virgin Mary, and Van Paris suffered for a like offence. They were condemned under an existing Act of Parliament (2 Henry IV., c. 15), *passed in Popish times*. No one will attempt to justify these executions; but, on the other hand, how many have been massacred and burnt by Papists for denying some Popish doctrine? The “Six Articles Act” of Henry VIII. was repealed; why was not this Act also repealed? Stow informs us that two priests were “condemned for the keeping of certain relics.” The relic was an arm, bearing on it an inscription that it belonged to one who “had suffered martyrdom under King Henry VIII.”* This was deemed treason. But the old leaven of persecution had not been eradicated from the system. In Mary’s reign in 1555, John Barnard and John Walshe were condemned by an order of the Privy Council for carrying about the bones, as relics, of one Pigott (who had been burnt for his religion), showing them to the people, “and persuading them to stand by their [the martyrs’] error.” Bishops Gardiner, Heath, and Day were imprisoned for various acts of recusancy by Edward’s Council. Gardiner actually called his judges heretics. Bishop Tunstal, by reason of his forbearance and moderation in his opposition to the Reformers, was respited by Somerset, but when Northumberland gained the ascendancy he was thrown into prison; Cranmer, however, opposed the Bill of Attainder against him. Then again, we find that two chaplains and three domestics of the Princess Mary were imprisoned for celebrating and hearing Mass contrary to the order of the Privy Council.† In the King’s journal there is mention of one adult

* *Annal.*, p. 594, col. ii. London, 1631.

† Dodd’s *Church History*, Tierney’s edition, 1839, App. xxx., pp. ccvi., ccxxii.

and "two children" imprisoned for recusancy.* All these were undoubtedly religious persecutions. But Bonner's imprisonment was provoked by his insolent temper; and Tunstal had given encouragement to a project for an insurrection. Some Anabaptists were put down by the Church Courts and a Royal Commission; but in this Romanists were associated with Cranmer.† Hooper was imprisoned a short time for his persistent opposition to the use of ecclesiastical vestments.‡ These I believe to be all the acts of persecution brought against the King and his advisers, and a sad catalogue it reveals. It is as well to let the worst be known and the just reprobation awarded; but let these acts, also, be compared with the blood-stained pages of contemporaneous history. Paul Sarpi, a Romanist, tells us that no less than fifty thousand persons, in the Netherlands alone, were hanged, beheaded, buried or burnt alive, on account of their reforming principles.§ Grotius, a most trustworthy author, places the number at nearly double.|| The massacre of the Huguenots amounted in a few days to forty thousand.¶ The "burnings" during Mary's reign were a deep stain on the history of our country; but then, as Cobbett admits, "the Catholic [Romish] code was consistent. It said that there was but one true religion, and it punished as offenders those who dared openly to profess any opinion contrary to that religion" [204]. "When we compare," says Dr. Hook, "the legislation and the acts of the Government of Edward's reign with those of Queen Mary, we cannot fail to admire the mildness and leniency, comparatively speaking, of both Somerset and Cranmer. The more credit is due to them because, for their lenity, they were despised by their enemies and censured by their friends."*** But persecution is not the crime laid specially to the

* See Burnet's *Collection*, pt. ii., b. ii.

† Strype's *Eccl. Mem.*, b. ii., c. xv., p. 365. Edit. 1721.

‡ Collier's *Eccl. Hist.*, pt. ii., b. iv., p. 295. Folio edition.

§ *Hist. Concil. Trid.*, lib. v., p. 335. Aug. Trin., 1620.

|| *Annal. de Reb. Belg.*, lib. i., p. 17. Amst. 1658.

¶ D'Avila, *Civil Wars of France*, Eng. Tr., b. v., ann. 1572, p. 184. London, 1678.

** *Lives of the Archbishops*, vol. ii., 2nd series, p. 234. London, 1868.

charge of Edward and his advisers. Dodd, the Roman Catholic Historian, says that Edward was "apparently wholly taken up with that project (the Reformation); he seemed not inclined to shed blood on that account and therefore no sanguinary, but only penal laws were executed upon such as stood off." * The general charge brought by Cobbett is, that this "Reformation reign was a reign of robbery and hypocrisy, without anything to be compared with them, and anything in any country or in any age. *Religion, conscience*, was always the pretext" [199]. "The Reformation was not the work of virtue, of fanaticism, of error, of ambition, but a love of plunder" [201].

When we contemplate the work of devastation and plunder laid at the door of Henry VIII., and the enormous wealth that Cobbett himself states passed into his hands, what must have been the aggregate wealth of the monasteries? I am not aware that the charge against Edward is that Church property was confiscated; nevertheless it is represented that the plunder acquired by Edward in his short reign of seven years was beyond anything to be compared, even in any country or in any age! Cobbett, in the second part of his book, gives a detailed list of the confiscated property during Henry's reign, but in this reign of Edward he is very general; all he says is: "the old tyrant [Henry] had, in certain cases, enabled his minions to rob the *bishoprics*."—Now this is untrue, since property such as belonged to Bishops and secular Priests was left intact, only monastic property was taken, nor do I find any protest raised by the Bishops; on the contrary, they assisted in passing the "Act of Confiscation"—"but now (continues Cobbett) there was a grand swoop at them. The Protector took the lead, and his example was followed by others. They took so much from one, so much from another, and some they wholly suppressed, as that of Westminster, and took their estates to themselves. There were many *chantries* (private property, to all intents and purposes), *free chapels*, also private property, almshouses, hospitals, guilds, or fraternities, the property of which was

* *Church History*, Tierney's Edit., 1834, vol. ii., p. 49.

as much private property as the funds of any Friendly Society now are. All these became *lawful plunder*" [202].

If it be as represented by Cobbett, the abuse arising from the concentration of property in monks was sufficient justification for the spoliation, and at this distance of time, and seeing that every other Christian nation in Europe has followed the example, we contemplate the act as one of sound political wisdom. And so, no doubt, Cobbett thought, until he was hired to write down the Reformation. But it is something new to be told that Cranmer aided or abetted or took any interest in the plunder. He himself was a considerable sufferer by the Act in Henry's reign.* In the reign of Edward he opposed the grant of chantry lands passing to the King; he desired to have them preserved until the King came of age, when he might with better judgment dispose them for the maintenance of the poor clergy.† Both he and Ridley fell into great displeasure "with those who governed for opposing as much as they could, though to no effect, the spoil of the Church goods."‡ It was reserved, it appears, for Cobbett to make the discovery that Archbishop Cranmer had an interest in the plunder. These "monstrous effects" resulted from giving the "supremacy" to a child! Well, there have been more than one boy Pope. But as our kings disclaim any participation in the administration of ecclesiastical rites and duties, the alleged monstrous effects had no relation to the Reformation in religion.

To pass from general to specific charges, I propose to deal with a few distorted facts.

The first misrepresentation we have to note is in paragraph 112, affecting Henry VIII. rather than Edward, wherein Cobbett says that "Queen Jane Seymour, in 1537, brought Henry a son, who was afterwards King under the title of Edward VI., but that the mother died in childbed, and had her body ripped up to preserve the child." If true, what had that to do with the Reformation?

* See Strype's *Cranmer*, b. ii., ch. xxix., p. 281, fol. edit. and 37 Henry VIII., c. xvi.

† Burnet's *Hist. of the Reformation*, part ii., b. i., vol. ii., p. 72. Nare's edit., 1830.

‡ See Strype's *Cranmer*, b. iii., ch. 36, p. 455.

The alleged event took place in essentially Popish times, when Henry was a Romanist. But the calumny aimed, in fact, against Henry, has been triumphantly refuted by the production of a letter, which is now in the Cotton Library, written by Queen Jane to the Council, giving them an account of the happy delivery. She did not die until twelve days after the birth of Edward, and there is a certificate in the same Library from her physicians of the state of the Queen's health a few days before her death, which makes no mention of this scandalous charge, the invention of the traitor Sander, and copied by Sir Richard Baker in his *Chronicles*, and from thence transferred to the pages of Cobbett.

Cobbett, speaking of the will of Henry VIII., says [195]:—"To carry this will into execution, and to govern the kingdom until Edward, who was then ten years of age, should be eighteen; there were sixteen Executors appointed, amongst whom was Seymour, Earl of Hertford, and the 'honest Cranmer.'" Now, he might as well have added that these executors were some of them Papists, and others inclined to Protestantism; some of them ecclesiastics, and others laymen; so that King Henry (who himself lived and died a Roman Catholic) had given no definite idea of his wishes, either as to the education of his son or the management of his kingdom. The Executors were "to administer the affairs of the kingdom as they should judge fit." Cobbett might also have added that, at the King's death, the whole country was in a transition state, disgusted with Popery, and yet not fully resolved as to the nature and extent of the requisite change; consequently, it is only natural to expect and to find variations, and even real or apparent inconsistencies and faults, in the conduct of good and conscientious leaders. The true Reformers were cautious and honest men, and proceeded, step by step (as prudence and good sense clearly required), according as their own religion and political views became gradually clearer, and as the general feeling of the people would support them.

"These sixteen worthies," says Cobbett, "began by taking, in the most solemn manner, an *oath* to stand to and maintain the last will of their master." Suppose that were so, what was there wrong in such a proceeding? "Their second act was *to break that*

oath, by making Hertford, who was a brother of Jane Seymour the King's mother, *Protector*." How was this a violation of their oath? What more natural or more unavoidable than that one out of the sixteen should become a kind of president or chief of this council, and more especially governor of the young King? And who so proper a person as his nearest relative to be such governor? How could the whole sixteen act as governors of the King's person? How could the whole sixteen act as Protectors of the Realm, although all might consult and unite in all important measures?

"The next step was to give new peerages to themselves." This creation of new peers was only a fulfilment of the well-known intention of Henry, postponed by the scruples of some of the parties, but principally by the King's sickness, which resulted in his death.

"The fourth, to award to the new peers grants of the *public* money." The grant of money was a necessary consequence of the creation, and the gratuitous act of the nation; and, according to Cobbett's own statement, public money was not the source, for he says that chantries and free chapels (which were used for the grant) were private property [202]. Moreover, the alienation of chantry lands was principally effected in Henry's reign; and when the Bill for giving some of these lands to King Edward VI. was before the Lords (A.D. 1549) Cranmer joined other Bishops in opposing it, and himself voted against it.

"The fifth was to lay aside at the Coronation the ancient English custom of *asking the people if they were willing to have and obey the king*." This assertion, if not actually in very words, is in spirit and substance untrue. The form of Coronation of Edward VI., as given in the collection of Records, by Burnet and Collier, shows that the following words were used: "Will ye serve at this time and give your goodwills and assents to the same consecration, inunction, and coronation, as by your duty of allegiance ye be bound to do? The people to answer—Yea, yea, yea, King Edward, King Edward, King Edward."

The sixth violation of their oath by the Executors was, according to Cobbett, "to attend at a solemn high mass." How was

this any violation of their oath?—and what other public religious service could they have then attended—if they did attend any service—the Roman Catholic ceremonial and religion then still being national?

The seventh violation of their oath was: “to begin a series of acts for the total subversion of all that remained of the Catholic religion in England, and for the effecting of all that Old Harry had left uneffected in the way of *plunder*.” How, again, was this any violation of an oath? The Executors were “to administer the affairs of the kingdom as they should judge fit.” One would suppose that to carry out all that “Old Harry” had left unfinished in the way of ecclesiastical *plunder* (as Cobbett calls it) would be in strict accordance with his wishes—“the cream had been taken off, but there remained the skimmed milk of Church altars, chantries, and guilds” [196]. “There was plunder remaining, and to get at this plunder, the *Catholic religion* must be wholly put down” [197]. The Catholic religion! We call it *POPERY*!

“Next came a law to allow the clergy to have wives; and then, when all things had been prepared, came the Book of Common Prayer and the Administration of the Sacraments” [198]. These are grievous sins in the eyes of *Protestant* William Cobbett!

“Every Church altar had more or less of gold and silver. A part consisted of images, a part of censers, candlesticks, and other things used in the celebration of the Mass” [207], and the like. Well, what then! If all the superstitious practices of the Church of Rome were to be abolished, and if the religion of that Church was to be treated as false and idolatrous (as it was), and if the laity were thenceforward to be freed from the tyrannical rule of priests, it was unavoidable that all instruments of superstition and idolatry, and all monastic institutions (alleged, even by Cobbett, to be the fertile source of vice and profligacy), should be removed, and that the clergy should be allowed to marry.

But horrible were the results of Protestantism!

“The consequences [*i.e.* of the Reformation] to the *morals* of the people were such as were naturally to be expected. *All historians* agree that vice of all sorts, and crimes of every kind, were never so great and so numerous.” When any person

attempts to *prove* the truth of this wild and general proposition—conveniently supported by a reference to “*all* historians”—it will be time enough to deal with it. But we have at hand sufficient proofs of the vice and profligacy of Roman priests.

There is a peculiarity in the present attacks which seldom occurs in literary warfare. The advocate is not himself a believer in the system he defends. At least Romanists persist in telling us Cobbett was a Protestant. He does not even profess to believe in the Roman system, in so many words; but declares himself a member of the Church of England, which Church, if we believe him, is founded on the horrible wickedness of Henry VIII., perpetuated by his son Edward, and whose characters, of course, must correspond with the foundation. This Church, if we still believe him, he confesses to be good enough for him. At the same time he maintains that Popery is genuine Christianity, and the only thing that existed in the world as such for many hundred years; that the people of England had no occasion to exchange it for another, and that the Reformation was a wicked abortion; and, as he never was admitted into the Church of Rome, according to his own showing, he was living in a state of error and schism, which, if he really believed in his own statements, to say the least of it, was inconsistent with common honesty. But his Romish admirers are so enraptured with his vituperative attacks on the Reformers and the Reformation that their appreciation of the ridiculous and the anomalous position of their champion does not occur to them.

And now for another specimen of veracity. “To reconcile the *people* to these innovations, the plunderers had a *Bible* contrived for the purpose, which Bible was a *perversion of the original text* wherever it was found to be necessary. Of all the acts of this hypocritical and plundering reign, this was perhaps the basest” [208]. I preserve Cobbett’s italics. Doubtless, no one ever credited him with being a classical scholar, or capable of forming any adequate opinion on the subject; but who, except Cobbett, would have ventured such an assertion as that the Reformers’ Bible was “a perversion of the original text”? But it seems impossible for him to be accurate, even in the smallest particular. The Bible he speaks of was translated, in the reign of Henry VIII., by Tunstall and

Coverdale, Romanists in doctrine, not in the reign of Edward. Cobbett's *accuracy* is as much to be admired as his boldness. The reader must ever bear in mind that all Cobbett's assertions are practically endorsed by Roman priests at the present day.

"The Protector Somerset did not forget himself," says Cobbett; and then he proceeds to state, in his own peculiar way, how the Protector built Somerset House, and, in so doing, he adopts without hesitation all the accusations, however vague, of Somerset's personal enemies; amongst which was one "that he was raising a much larger and more stately palace than the King's, and had pulled down several churches for the sake of the materials, and alienated Church lands to bear the charge." But suppose it be true that he pulled down houses of three Bishops (as alleged), and used the stone and other materials of some churches, how is it possible at this distance of time to know upon what terms he obtained the Bishops' houses? They may have been, and probably were, sold to him at their fair value, and we have seen enough of pulling down churches, even in our own day, to be aware that Somerset may have purchased, or otherwise obtained the stone, lead, and other materials of churches demolished for improvements, or so-called improvements. In any way the nation has benefited by the transaction, as it possesses Somerset House. But let it be assumed that Somerset acted avariciously, lawlessly and tyrannically. What then? Is it thereby proved that the Reformation was wrong, ought never to have taken place, and ought now to be discarded?—for *that* is in effect Cobbett's inference. Pray of what material was St. Peter's at Rome built? It was built by moneys extracted from the people principally by the fraudulent and wicked sale of Indulgences amassed by the Pedlar General of Pope Leo X., the impostor Tetzl! It is somewhat singular, however, that the people, who, as Rapin, the French Historian, observes, are "seldom out in their judgment about great men," were strongly attached to Somerset; and so generally persuaded of his innocence that, when he was executed, many dipped their handkerchiefs in his blood, looking on him as a Martyr.*

But perhaps the greatest of all Cobbett's absurdities is, to attribute "the impoverishment and degradation amongst the people at large"

* Rapin, vol. viii., p. 97. London, 1721.

and "the general discontent which in some cases broke out into open insurrection" [210], to the Reformation in this reign, and amongst other causes, to the promulgation of the Book of Common Prayer [212].

Now, there were many causes (not connected with religion) for these insurrections. Disbanded monks and friars, distributed through the kingdom, were inciting the people to discontent. They were, for the most part, idle and dissolute men, who had been made so by the vicious system of support from the subsequently dissolved monasteries. The opponents of the Reformation were working up, by all possible means, the passions of the Romanists. Again tillage land was changed into pasture, for the purpose of producing wool, which was then in great demand at home and abroad, and whole estates were converted into enclosures. Tenants in great numbers were expelled from their habitations. The poor were deprived of their rights of common, by which they formerly fed their small stock of cattle; and there was want of employment for the labouring classes. All these, and other causes, continued to produce discontent. One might as well attribute recent strikes to the Reformation!

What the people most felt was, the practice of inclosing land for pasturage, which necessarily destroyed their employment in agriculture, from which their support had been previously derived. But this was a grievance before the reign of Edward. Sir Thomas More, in his *Utopia*, observes, that a sheep in England had become a more ravenous animal than a lion or wolf, and devoured whole villages, cities, and provinces. Moreover it will be found from authentic history that the complaints of the commonalty at this time, were not made against Cranmer and the Reformers or the "Prayer Book," but against the nobility and gentry on account of these very enclosures; and not until after the suppression of insurrection in several counties were the priests able to give the discontent a direction towards religion. Moreover, the Protector himself befriended, to a certain extent, the people during these insurrections, and published his proclamation against the principal evil of which they complained—a tolerably clear proof that hostility to the Reformation was not the origin of these troubles.

Cobbett says [214]: "*Somerset, who had brought his own brother to the block* in 1549, chiefly because he had opposed himself to his usurpations (though both were plunderers), was, not long after the commission of the above cruelties on the people [*i.e.* the punishment of the insurrection], destined to come to that block himself." Well, if Somerset really brought his brother to the block, his own death by the same mode seems an instance of retributive justice. But is it fair to say in this unexplained manner that he did "bring his brother to the block"? "Amongst all those that envied the Protector," says Rapin,* "there was not one more eager against him than the Admiral Thomas Seymour, his brother. He was a hot, proud, and haughty man." Whilst the Protector was in Scotland carrying on war,† the Admiral was caballing against him in England, and had succeeded so far, that the Protector was obliged to return from Scotland, leaving his successes there incomplete. The Admiral (who had married Catherine Parr, the widow of Henry VIII., without the knowledge of the Protector) continued his schemes against his brother, by insinuating himself into the young King's favour, and forming a party amongst the nobility. With the people he had no chance. After the return of the Protector from Scotland, the Admiral continued his project of supplanting his brother. Having gained to his side some of the Privy Councillors and nobility, and many members of Parliament, he persuaded the young King that the two offices of Protector of the realm and governor of his person gave Somerset too much power, and obtained from him a written message to the House of Commons, requesting them to make the Admiral the governor of his person. But the Council of the Kingdom, having been informed of the Admiral's proceedings, sent some Lords to him, to persuade him to proceed no further. He replied that "if he were crossed in his attempt, he would make *that* the blackest Parliament that ever was in England."‡ Whereupon he was summoned to appear before the Council, but refused to obey. He was next warned by the Council that he would be deprived of his offices, sent to the Tower, and prosecuted under the Act of Parliament which made it high

* Vol. viii., p. 34. London, 1721.

† Ibid., p. 27.

‡ Burnet, vol. ii., p. 88. Edit. 1830.

treason to disturb the Government. He then submitted to the Council, and was reconciled to his brother, "who," says Rapin, "desired nothing else but to reclaim him by fair means." Nevertheless, the Admiral continued his intrigues until the Protector was compelled to consider him a dangerous enemy.

At length the Admiral formed the design to carry away the King to his own house, to displace the Protector, and seize the Government, for which purpose he enlisted two thousand men, according to Rapin—ten thousand according to Burnet. The Protector, having learned these proceedings, still exercised the greatest forbearance towards his brother. Ultimately the *Council*, being informed that the Admiral was contriving something *against the Government*, signed a warrant for his committal to the Tower. Commissioners were then appointed to take the evidence of witnesses; these Commissioners reported to the Council that the Admiral was accused of having formed a conspiracy against the Government, of having committed many misdemeanours in the Admiralty department, of having protected pirates and shared their booty, and of refusing to do justice to private persons, or even to foreign princes who complained of these piratical outrages, whereby the King was in danger of a war. The Protector, with the view of saving him, endeavoured once more to persuade him to resign his office and retire from Court. But the Admiral obstinately refused to comply with this advice. Hereupon his accusation was drawn up by the Council in the form of thirty-three Articles. Some of the Council attended upon him to examine him; and on the next day, the Privy Council went to him in a body to the Tower; but, on both occasions, he refused to answer any of the charges, and demanded an open trial. Afterwards the case was brought before Parliament by Bill of Attainder, and some of the members were sent to take his answer. He gave answers to the first three charges, and then refused to say more. This conduct being reported, the Bill of Attainder passed through the House of Lords; but it was much opposed and debated in the House of Commons. Ultimately it passed through the House of Commons, four hundred members being present, and not more than twelve voting against it.

These details are historically interesting; at the same time they

expose the barefaced proceeding of Cobbett for the unworthy purpose of discrediting the Reformers, by boldly and curtly stating that "Somerset brought his brother to the block." But suppose it were true that both the brothers were bad, ambitious, and heartless men, how does that fact prove that the Reformation was unjustifiable?

I have no desire to represent Somerset any better than he was. But when Romanists abet Cobbett in his unmeasured abuse of everyone who favoured the Reformation, it is not out of the scope of this reply to present to the reader the estimate of the Protector's character as drawn by Bishop Burnet:—

"Thus fell the Duke of Somerset, a person of great virtues, eminent in piety, humble in his greatness, sincere and candid in all his transactions; he was always careful of the poor and the oppressed; and, in a word, had as many virtues and as few faults as most great men, especially when they were so unexpectedly advanced, have ever had. It was generally believed that all this pretended conspiracy upon which he was condemned was only a forgery, for both Palmer and Crane, the chief witnesses, were soon after discharged, as were also Bartuile and Hamond, and with all the rest that had been made prisoners on the pretence of this plot. And the Duke of Northumberland continued after that in so close a friendship with Palmer, that it was generally believed he had been corrupted to betray him." And after further remarks on this head, Burnet adds:—"The people were generally much affected with this execution; and many threw handkerchiefs into the Duke of Somerset's blood to preserve it in remembrance of him. One lady that met the Duke of Northumberland when he was led through the city in Queen Mary's reign, shaking one of these bloody handkerchiefs, said, 'Behold the blood of that worthy man, that good uncle of that excellent King, which was shed by thy malicious practice, doth now begin apparently to revenge itself on thee!' Sure it is, that Northumberland, as having maliciously contrived this, was ever after hated by the people."*

This is the Somerset whom Cobbett, following all Jesuit writers,

* Burnet's *History of the Reformation*, vol. ii., p. 296. Nare's Edit. 1830.

abuses in his vulgar vituperative style, simply because he was more of a Reformer than a Papist, but for whom neither he nor they have one single word of praise or compassion!

Speaking of the execution of Somerset after that of his brother, Cobbett says:—"As the King, the Protestant Saint Edward, *had signed the death warrant* of one uncle at the instigation of another uncle, *he now signed* the death warrant of that other, the Saint himself *being now under fifteen years of age*" [214]. The words "being now under fifteen years of age" do, without further proof, show that Edward could never have signed either of these death warrants—he was still under age—and the government of the country was in the hands of the Council appointed by Henry VIII. But I avail myself of this opportunity of correcting a vulgar error, that the Sovereign signs death warrants. Such signature never was required; and, as far as I can discover, they never were given. There was no such signature for the burning of Joan Bocher; and the whole story of Edward's reluctance and Cranmer's persuasion may be vastly pretty and sensational, but, although told by respectable writers, is a mere myth. Even Queen Elizabeth did not sign the death warrant of Mary Queen of Scots, as may be seen by consulting the trial of Davidson, as recorded in the State Trials.

In our own memory there was the practice of the Recorder of London reporting to the King the capital cases in London; but this was for the purpose of ascertaining which were proper cases for mercy, not for the purpose of obtaining the King's signature for execution. The Recorder's Report is now discontinued, pursuant to an Act of Parliament passed at the commencement of our Queen's reign. With reference to Joan Bocher, the entry in the King's Journal was as follows:—"Joan Bocher, otherwise called Joan of Kent, was burnt for holding that Christ was not incarnate of the Virgin Mary; being condemned the year before, but kept in hope of conversion, and on the 30th April, the Bishop of London and the Bishop of Ely went to persuade her, but she withstood them, and reviled the preacher that preached at her death."* Ridley was then Bishop of London, and Goodrich, the Lord

* Soames' *History of England*, vol. iii., p. 544. London, 1825.

Chancellor, was Bishop of Ely. From this extract it has been justly argued that if the King had been importuned, as alleged, by Cranmer, the Archbishop of Canterbury, to sign the warrant for committing Joan to the flames, something further would have appeared. The following is the entry in the Privy Council Book, April 27th, 1550 :—" A warrant to the L. Chancellor to make out a writ to the Sheriff of London for the execution of Johan of Kent condemned to be burnt for certain detestable opinions of heresie." A long list of persons, stated to have been present at the Council on that day, is given ; but neither the King nor Cranmer were present.* Joan was executed under a writ *De hæretico comburendo*, under an unrepealed Popish Act of Parliament addressed to the Sheriff of London, on the authority of a warrant, signed by the Council, issued out of the High Court of Chancery. I do not pretend to palliate or excuse the act. It cannot be justified, but what I desire to establish is, that this wretched piece of persecution, sought to be fixed on Cranmer, was neither the act of Cranmer nor of the King. It was moreover according to law and public sentiment. Mr. Bruce, in the work above quoted, clearly proves that " the narrative which the worthy martyrologist (Foxe) was misled into inserting, and Cranmer's difficulty to cause the King to 'put to his hand,' and the tears by which subsequent writers have declared that his submission to the stern pleading of his spiritual father were accompanied, all vanish."

I am aware of what Foxe and Burnet say on this subject, but documentary evidence has subsequently thrown more light on it ; and it is a significant fact that the Romish libellers of Cranmer, Foxe's contemporaries, are wholly silent on this matter. It is somewhat startling to find, even in the present day, assertions advanced which do not appear to have any shadow of truth to support them. The *Saturday Review*, in an article on this subject (No. 622, vol. xxiv., Sept. 28th), goes so far as to affirm that Cranmer, in his importunity for blood, used his hand "to guide Edward's shrinking fingers" to sign the death warrant of Joan Bocher !

Our fair-spoken historian says [215] : " Warwick (afterwards

* See Bruce's *Biography of Roger Hutchinson*, prefixed to his works. Parker Society's Edit., Cambridge, 1842.

Duke of Northumberland) was now become Protector. . . . This was, if possible, a more zealous Protestant than the last Protector; *that is to say, still more profligate, rapacious, and cruel.*" It is not true that Northumberland was a Protestant. He was as bigoted and wicked a Papist as ever disgraced this country; his own intrigues and treasons brought him to the scaffold, and were the cause of suffering to many innocent persons, amongst whom were Lady Jane Grey, and his own son, her husband, Lord Dudley, during Mary's reign. Such, according to Cobbett, are the necessary characteristics of genuine Protestantism, and he concludes by saying "This Church of England, as by law established, *became the scorn, not only of the people of England, but of all the nations of Europe.*" Since Cobbett cites no authority for this extraordinary proposition we may leave it as we find it; it is simply untrue. But Romanists are not ashamed to quote him as a member of that Church. Cobbett relates, in his peculiar way, the proceedings of Northumberland [216-217] "for getting the crown into his own family; a project," he adds, "quite worthy of a hero of the Reformation." He further tells us that the settlement of the crown by Edward's will met with great difficulty when the matter came before the lawyers [217]. The facts seem to be, that Northumberland was an ambitious man; that the young King was anxious that the work of the Reformation should not be impeded by the accession of his sister Mary; that the argument for excluding Mary and Elizabeth, on the ground of their alleged illegitimacy, operated upon him; and that the King's settlement was contrived and carried out by Northumberland. No doubt, as Cobbett says, the lawyers made a difficulty. Three of the judges were summoned and desired to draw up an assignment of the crown to Lady Jane Grey (Lady Dudley); they requested time to consider, and then said that they could not prepare such a document without danger of high treason. Ultimately, however, the settlement of the crown was drawn up and signed by the King, by all the Judges, except Hale, and by all the Privy Councillors, including Cecil, afterwards Lord Burleigh. Cranmer's name appears the last. He refused for a long time to sign, and only did so on the earnest entreaty of Edward on his death-bed. Now, suppose all this to have been very wrong—although there may be

great diversity of opinion upon that point, for, according to Roman Canon Law, Mary was illegitimate, and Romanists even at the present day pronounce Elizabeth to be a bastard. How does it prove that the Reformation itself was an injury to this country?—for that, in every instance of abuse of persons, is the real argument and intended conclusion of Cobbett.

We are then informed [219] that “Northumberland, seeing the death of the young saint approaching, had, *in conjunction with Cranmer and the rest of his Council*, ordered the two Princesses to come near to London under pretence that they might be at hand to comfort their brother, but with the real design of putting them into prison the moment the breath should be out of his body.” Now, Rapin tells the story in such a way as to throw the blame of this manœuvre upon Northumberland; but it did not suit Cobbett’s *history* to omit a slur upon Cranmer. The animus is apparent. Rapin says, “Some days before his [the King’s] death, the Duke of Northumberland got *the Council* to write to the Princesses Mary and Elizabeth, desiring them to come and keep him company in his sickness. *His aim* was to have them in *his power*, that they might not obstruct the promotion of his daughter-in-law Jane Grey. The two Princesses, not imagining the King was so near death, were coming to him, but hearing he was in his last agonies they turned back, and *the Duke* was disappointed of *his aim*.”*

After Edward’s death “the nobility and gentry,” says Cobbett, “instantly flocked to the standard of Mary; and the people, even in London, who were most infected *with the pestiferous principles of the foreign miscreants* that had been brought from the Continent to teach them the new religion, had native honesty enough to make them disapprove of his [Edward’s] last and most daring of robberies” [220]. Verily Cobbett had a power of vituperation peculiarly his own, for he could say nothing without superlative abuse, being himself nothing more than a literary bully. However, the nobility and gentry did not so instantly flock to the standard of Mary; and the real cause of some of the Privy Councillors in London siding with Mary was their personal hatred of

* Vol. viii., p. 108. London, 1721.

Northumberland. The Earl of Arundel represented to them "that now or never was the time to shake off the tyranny of the Duke of Northumberland; that they had sufficiently experienced how arrogant, unjust, cruel and treacherous to his friends he was, and if they were so unwise as to support Jane in the throne they would only render more heavy the yoke which the Duke had laid on their necks; that the only way was to declare for Mary, and when the people should see the Council take that course the Duke of Northumberland would be forsaken by everybody." *

Cobbett thus concludes his *History of the Reformation* during the reign of Edward VI. :—"No reign, no age, no country ever witnessed rapacity, hypocrisy, meanness, baseness, perfidy, such as England witnessed in those who were the destroyers of the [Roman] Catholic, and founders of the Protestant Church" [221]. "Thus ended this reign of reformation, plunder, wretchedness, and disgrace. . . . The nation became every day more and more despised abroad, and more and more distracted and miserable at home. . . . As this Church by law established advanced, all the remains of Christian charity vanished before it. England . . . became under a Protestant Church a scene of repulsive selfishness, of pack-horse toil, of pinching want, and of rapacity and plunder and tyranny, that made the very name of law and justice a mockery" [222]. Assuredly we have read history to no purpose, having hitherto been under the delusion that Protestantism introduced into England order and quiet, liberty and prosperity at home, and respect and influence, and high prestige abroad. However, it is never too late to learn! but we respectfully decline to take our lesson from the pages of a Cobbett's so-called *History of the Reformation*, for we clearly trace the guiding genius of his Jesuit prompters.

On the other hand we have the testimony of SIR ROBERT PEEL, delivered in the House on May 9th, 1817, that :—

"OUR PROTESTANT CONSTITUTION is the precious inheritance we have received from the hands of our martyred Reformers, under which we have enjoyed more liberty, we have attained more glory,

* Rapin, vol. viii., p. 128.

we possess more character and power, than has hitherto, fallen to the lot of any other country on the globe."

And may God defend the right !

MARY succeeded Edward in 1553. She reigned a little over five years.*

The reign of Mary furnishes one of the blackest pages of English history. It is marked by a total disregard of national character and prosperity, either in our domestic interests or foreign relations, and presents us with nothing but the distortions of bigotry and the ravages of intolerance. It was a reign of terror, where measures, with scarcely any exception, had their origin in persecutions, the disgrace, not only of government, but of human nature itself. No one, in recording the cruelties of Caligula, Nero, or Domitian, has had a more humiliating task to perform than the historian of this reign. The name of Mary has long passed from father to son as a proverb for what reflects the greatest disgrace on a woman and a Queen ; and since the persecuting conduct of this princess contributed more to the stability of the Reformation than any other event, the attempt to turn the current of popular feeling in her favour, even at the present day, is too great a presumption on the ignorance, prejudice, and fickleness of the multitude. The English nation—the Protestant public—has always been decided in the detestation with which it has treated her memory ; and a brief survey of her conduct will be sufficient to show that this does not arise from any want of delicacy towards her as a woman, nor from any inattention to the embarrassments of her situation, but is, in all its severity, the reprobation justly bestowed on an iniquitous system and malignant heart.

In recording the reign of Mary, Cobbett, as we have seen, speaks of her as "one of the most virtuous of human beings" ; and of her crimes, and consequent misfortunes, as rendered unavoidable by the conduct of her predecessors : declaring, in short, that in her excellent qualities, her exalted virtues, her piety, her charity, generosity, sacred adherence to her faith and word, her gratitude, and those feelings of anxiety for the greatness and

* In this part of my compilation I have partly followed Mr. Oxland's reply to Cobbett.

honour of England which hastened her to the grave, she was never equalled by any sovereign that ever sat on the English throne, Alfred alone excepted.

Such is Cobbett's panegyric [258]. It is plain to every one, that the reign of Mary takes its character from her zeal for the re-establishment of the Romish Church. This was the nucleus of her virtues—her pole-star over an ocean of crime and misery—the magnitude and sanctity (according to Papal estimate) of which made intervening distresses nothing, and took from wickedness its grossness. Never, surely, was there a more shameless illustration of the execrable maxim, that the end sanctifies the means, than in the slightest commendation bestowed upon this sanguinary reign. We trace at once the spirit and inspiration of a Roman Priest in Cobbett's laudation of this unhappy Queen, for consigning to the flames so-called heretics. But what rendered the matter still more reprehensible in the Queen, was, that she made an open declaration to her Council, notwithstanding her known bias to the Romish cause, that she would put no restraints on any one's conscience, and would only use persuasion by truth, and by means of godly, virtuous, and learned prelates. She commenced by ordering poor Dodd to be placed in the pillory for three days, for having reminded her of her promise,* and then by expelling from their livings and cures at least two-thirds of the clergy, and turning them adrift, with their wives and families, penniless. Cobbett is bitter against Henry VIII., for having ousted the monks from their homes; they, however, were granted pensions, and the King kept his promise with those who consented to accept the payments. Cobbett has much to say on the hard fate of the monks, but has not one word of compassion for the clerical victims of Mary. We know also, too well, how Mary kept faith with her people generally. Bishops Bonner and Gardiner were her ministers and advisers; fire and faggot were their instruments. The liberty she granted was exemplified by the proclamation she caused to be issued ordering all foreigners, not denizens or regular merchants, espe-

* Heylyn's *Eccl. Restaurata*, p. 79, vol. ii. Cambridge, 1849.

cially "all preachers, booksellers and printers," to quit the realm within twenty-four hours.

The Duke of Northumberland's ambition having been disappointed in his attempt to elevate the unfortunate Jane Grey (Lady Dudley) to the throne, Mary's accession was generally acknowledged. The manner in which the nation submitted to her sway has often been represented as evidence of a disposition in favour of the Romish Church; but, considering the strong prejudice which existed in favour of hereditary succession, and the fear with which the power of Northumberland was regarded, Mary possessed advantages which nothing but a prophetic anticipation of her real character could have destroyed. She was, by many, reputed as the lawful heiress, and a recognition of her power would prevent the turbulent ascendancy of the Dudleys, and the disasters of a civil war. Supposing, therefore, that she was capable of being swayed by benevolence and bound by justice, the people, apart from religious considerations, had many reasons to acknowledge her. That her accession did not prove the hostility, or even indifference, of the people to the Reformation is shown by the system of compromise she felt herself under the necessity of adopting, and which she afterwards basely violated, in contempt of her promise. To the people of Suffolk in particular, among whom she retired on the rising of Northumberland, she pledged her word, as a condition of their support, that she would not change the laws of Edward. In the Council, also, she plainly declared that her resolution was to allow freedom of conscience in matters of religion; but when, afterwards, the men of Suffolk reminded her of her promise to them, one of them, as already noted, was exposed for three days in the pillory on the charge of defaming her. And when, about the same time, Bonner's chaplain had been delivered by two Reformed preachers from the danger into which his calumnies on Edward had hurried him, these two men, on the charge of having an undue influence over the multitude, were imprisoned, one in his own house, and the other in the Tower! But Mary's depravity as a Queen was precocious. She no sooner found herself on the throne than she crushed with an iron hand the hopes she had invited. She published a treacherous proclama-

tion, in which, recollecting her promise, she affirmed that though she intended to persevere in the Roman Catholic religion herself she would use no force with her subjects *till public order shall be taken by common consent!* Among other things sufficiently intelligible as threats against the Reformers, she prohibited preaching without her special license, which, of course, shut the Reformers out of the pulpit. She threw several members of Parliament into prison for their freedom of speech.*

One of her next steps was to deprive five Reforming Bishops, and to re-establish Popish ones in their stead; and though the bishopric of Durham had been dissolved by the authority of Parliament, she chose to erect it anew in favour of Tunstall. Arbitrary imprisonment followed deprivation. Judge Hale, one of the most strenuous defenders of the Queen's title, was confined under treatment of the greatest severity, on account of charging the Justices of Kent to conform to the laws of Edward, which were then unrepealed. Cranmer, as might have been expected, when gratitude and justice were openly proscribed, soon felt the persecuting power of the Queen. Though he had done no more in supporting Henry's divorce from the Queen's mother than was chargeable to Gardiner, now raised to honour, and though Cranmer had stood between Mary and her father's anger when her life was threatened by that monarch, whose supremacy she declined to acknowledge in his own kingdom, his fall was determined; and for merely contradicting a calumny of Bonner, who affirmed that he had promised the Queen to conform, he was committed to the Tower, till some other excuse might be invented, and ultimately was consigned to the flames as a heretic. Cobbett has a special aversion, at least so he was prompted, for hanging, drawing and quartering; nevertheless Mary practised these on several. Stowe specially names Sketchley, Bradford and Proctor as her victims. The abolished rites of the Romish Church were openly revived, and imprisonment and death decreed to him who dared to whisper the truth of their unlawfulness; added to which the Queen was

* *Count de Noailles' Despatches*, vol. iv., p. 25.

† *Annals*, p. 631. London, 1613.

at this time secretly negotiating with the Pope and the Emperor, her cousin, on subjects which she feared to disclose to the nation, and which afterwards involved the country in misfortune and disgrace. With these proofs of intolerance, illegality, and faithlessness the Reformers could no longer doubt the nature of their impending fate. Foreigners, some of the most useful artisans the kingdom contained, returned home, accompanied by as many native Protestants as possible. Thus far Mary proceeded in changing the aspect of the nation, without even asking the sanction of Parliament, in contempt both of the law and her own promise, by which she was bound. Cobbett speaks of the just and beneficent acts with which she began her reign. How far she deserves the praise of lightening the burdens of her people we may presently learn from the violence of her extortions, and also the deliberate violation of her promises not to impose her faith on the people, otherwise than through godly, learned, and virtuous preachers, and without violence. She indeed remitted the last subsidy granted to Edward, but was never remarkable for modesty in requiring aid for herself. When the Parliament met, Mass, though abolished, was performed with a parade most insulting to the nation. And when Taylor, Bishop of Lincoln, refused to join in the unlawful service, he was violently thrust out of the House. Cobbett affects surprise and indignation at the compliance of Parliament with the wishes of Mary, compared with the conduct of the former reigns. "And now," he says, "we are about to witness a scene which, were not its existence so well attested, must pass for the wildest of romance. What? That Parliament, which had declared Cranmer's divorce of Catherine to be lawful, and which had enacted that Mary was a bastard, acknowledged that same Mary to be the lawful heir to the throne! That Parliament which had abolished the Catholic worship and created the Protestant worship, on the ground that the former was idolatrous and damnable and the latter agreeable to the will of God, abolish the latter and restore the former! What? Do these things? And that, too, without any force, without being compelled to do them? No, not exactly so; for it had the people to fear" [226]. The history of the English Senate during this period is no very honourable record. Cobbett points with exulta-

tion at the fact that the English Parliament, on bended knees, received the absolution of the Pope's representative for their past defection, and that they thereupon acknowledged again his supremacy. If he really considered this a just and meritorious act on the part of the nation, how inconsistent was his whole life and conduct in never once following the example! He remained to his dying day (but by *profession* only) a member of the Church of England, a standing protest against any such usurpation. He might have proved his sincerity by going over to Rome. But Cobbett withheld the terms imposed on the Pope, on the Queen and her ministers, and by the Parliament, in turn, on the Pope. Cardinal Pole, though conciliation was his avowed object, did not forbear hinting at the extermination of heretics, and addressing the English Parliament with a view of persuading them to return to the Romish faith.* It was in fact on this condition, of exterminating heretics, that the Pope consented to allow Mary to reconcile herself and her people to Rome—a condition which Mary dutifully performed, as we learn from a letter which the French Ambassador in England, a zealous Papist, wrote to his Court (February 4th, 1555), on the burning of the first sufferer, Rogers—"This day was performed the *confirmation* of the alliance between the Pope and the Kingdom, and a public and solemn Sacrifice of a preaching Doctor named Rogers who has been burnt alive for being a Lutheran."† The country, Cobbett tells us, by the influence of this Parliament, went back to the "old religion," and "once more became Catholic." The reformation in religion had taken place in the previous reign; but Cobbett's great charge against Edward is not so much that he caused that Reformation, but that he and his "myrmidons" laid their sacrilegious hands on, and plundered, the Church property. Did, however, this submissive Parliament, in restoring the "ancient faith," return to the rightful owners the "plunder"? No! The Act of Parliament which brought the country back to Popery, or, as Cobbett has it, to be "once more a Catholic country—restored to the fold of Christ" [231],

* See Sharon Turner's *Modern History of England*, vol. iii., p. 450. London, 1835.

† Turner's *History*, iii., p. 466.

confirmed the titles of the "plunderers" in their alleged ill-gotten wealth, and declared that if any one should disturb or molest them therein, he should be deemed guilty of *præmunire*, and be punished accordingly; and the Pope, through his Legate, absolved them all from the consequences of their sacrilegious acts by a special Bull, as before explained. These are the men, Cobbett boasts, who had made England again "Catholic"; these are the "hypocrites," and "villains," "hellish ruffians," "robbers," "perjurers," &c., &c.; but they were all Romanists nevertheless. If, as I have said, Romanists possessed a particle of common sense; if they had any respect for themselves or their religion, they would reject with scorn the aid of such an advocate, who, instead of serving their cause, was, in fact, making both himself and them the derision of all honest and truth-loving men; for we again assert that it was *Romanists* robbing *Papists*, and the Pope himself solemnly confirmed the alleged sacrilegious act! What could be a greater condemnation of the Pope and Popery than the admission of Cobbett (while artfully withholding the Pope's participation in the transaction), that this act was "the very worst transaction of Mary's whole reign, the fires of Smithfield not excepted" [233]. The Jesuit, Father Parsons, in his "Memorial" hereafter referred to, excuses the Pope, on the plea that, "like a prudent and pious mother, she (the Apostolic See) was content to take of her children what she could get, rather than lose all"! But why the suppleness of this Popish Parliament in re-establishing the Roman religion, should be made to reflect discredit on the Reformed establishment, is difficult of solution. If composed of men who were without principle, they disgraced popery. If they desisted from opposition, believing it to be fruitless, they prove the enormity of the system, to which they conformed, as a contempt of law and justice; and the flagrancy of its advocates as the most shameless of tyrants. But they had, we are told, the people to fear. This, however, is not only gratuitous, it is contrary to fact. For, if they had merely accommodated themselves to national feeling, why resort to penal statutes, to the dungeon and the stake? The truth is, the Reformation, as the religion of the State, ebbed and flowed with the prejudices of princes and the vacillations of the nobles and clergy;

while, as an independent system of faith and practice among the people, it constantly spread. The enactments of Parliament were no more an index to the sentiments of the nation than infallible decisions on points of religious faith. During Henry's reign the Parliament was no more Protestant than the King. During the reign of Edward it became more decided. But when Mary summoned it, measures had been previously laid for its degradation, and it met with the mortifying assurance, that it was at the peril of any of its members to oppose her infuriated zeal. If we think for a moment of the circumstances under which elections to the Parliament took place, the certainty of a full and excessive employment of the Crown influence, and the backwardness of a Reformer to take a seat in a House where he could not give a conscientious vote but at the risk of his life, we may safely conclude that Mary had secured a most obsequious and unprincipled House of Commons. When we look also at the House of Peers, and recollect the changes which had been made with a view of its meeting, and how its members were interested in making common cause with the Court, we can expect little from this branch of the legislature.

It was not the Parliament of Henry, or Edward, that abolished the Reformation ; but one packed for the purpose by the artifice of Mary and her priestly guides. Protestantism is no way affected by the baseness of the Parliament, for its baseness exposes the enormity of the influence in which it took its rise. It was under a compelling power, whose exercise was relentless and bloody ; but at the same time it will be seen the Parliament of this reign embraced many opportunities afforded them to oppose the designs of the Queen.

The Session was distinguished by the re-enactment of the "Six Articles Act;" by an establishment of the Queen's title ; by several attainders for high treason ; by authorizing the restoration of popish services ; and especially by a repeal of the statutes of Edward regarding religion ; but, as before stated, with the direct sanction of the Pope she confirmed the titles of the "sacrilegious robbers" in their alleged ill-gotten gains of monastic properties. And Pope Paul IV. actually conferred on Queen Mary the title of Queen of

Ireland, impudently ignoring the fact that Ireland had long been subject to England!

Mary's projected marriage with Philip of Spain, the son of the Emperor Charles V., engaged the attention and alarmed the fears of the Commons; when, venturing to dissuade her from marriage with a foreigner, she hastily dissolved them. There is no need to dwell at length upon the policy of this marriage, though it should be stated that its chief support was all along derived from Roman Catholic infatuation. What advantage could possibly be obtained for England by making her in any degree appendant to the sovereign power of the Emperor? If a dread of the union of France with Scotland was worth consideration, was it honourable to think of surrendering the nation to Germany or Spain? "Such," says Cobbett, "was the policy which dictated the celebrated match;" the wisdom of which policy was soon obvious in the effects of a war with France. It is amusing to observe how Cobbett's Popish prompters are perplexed in ascribing to Mary a care for the glory of her people in this marriage, while Cobbett is obliged to admit that the same motive influenced the Parliament in opposing it:—"What Queen, what sovereign, ever took more care of the glory of a people? Yet the fact appears to be that there was *some jealousy* in the nation at large as to this *foreign* connection, and I am not one of those who are disposed to censure this jealousy." Let the reader, however, observe, that in the former paragraph the nation, on this account, is called very "unreasonable and ungrateful." "But can I," he adds, "have the conscience to commend, or even to abstain from censuring, this jealousy in our Catholic forefathers without feeling, *as a Protestant*, my cheeks burn with shame at what has taken place in Protestant times, and even in my own time" [243]? All these bursts of pained and indignant virtue proceed upon a very absurd assumption. The rash or dishonest writer speaks of this jealousy as "Catholic," when the fact is, that the marriage with Philip was the object of intense desire with our (Roman) "Catholic" forefathers, and the jealousy in question arose from the dread of Papal ascendancy, while on "Catholic" principles he defends this marriage with a foreign Prince, and thus subjecting the nation to foreign influence. But he falls foul

of the Protestants of his day. "Does not my cheek," he says, "burn with shame when I think that William III. was a foreigner, and that we are now supporting the Prince of Saxe Coburg, a foreigner also?" If, we reply, there is reason for shame in this account, he ought certainly to be ashamed of advocating the cause of Mary and that of the Pope. "The Pope," he says, "was a foreigner, exercising spiritual power in England, and this the hypocrites [*i.e.* the Reformers] pretended was a degradation to the king and country" [89]. But Cobbett, it appears, can "bid the blush," or "blush only on one side," while he was doubtless laughing in his sleeve at his own impudence and inconsistency. But he was no doubt paid for it. The adjustment of the marriage preliminaries was marked by some appearance of deference to the wishes of the nation. Though it was unjustly resolved that, whatever opposition existed, the marriage should take place, it was thought advisable to render it as acceptable as possible. The extremely compliant terms on which the Emperor acceded, naturally awakened suspicion, especially when it was known that he had sent to Gardiner twelve hundred thousand crowns, equal to £400,000, for his assistance in removing scruples, and made no secret of having bound Philip to repay him on attaining to the throne of England. The duplicity of Charles was well known, and the character of Mary was no longer a secret. The people, therefore, had little reason for confidence in a treaty which ambition and bigotry would be tempted to violate. If Mary and her councillors had so far forgotten the honour of the Crown and the welfare of the people, as to entertain the project of this foreign alliance, little credit was due to the sincerity of Mary's professions or to the solidity of any engagements by which she sought to recommend it. She regarded it as an accession of power in her opposition to the Reformation; and, viewed in this light, it justly became an object of dread, to which nothing ought to have reconciled the people. The insurrection which took place, chiefly under the direction of Sir Thomas Wyatt, had for its avowed object the prevention of the Queen's marriage, without the mention of controverted points of religion. Yet Cobbett, ascribing all honourable jealousy on this head to the Romanists, mentions the rebellion in

another connection, and refers it to the zeal of the Reformed Preachers in protesting against the government of a woman! Mary's lenity also is made, in this connection, the subject of a laudation, because she spared the unfortunate Lady Jane Grey at a time when it would have been dangerous to destroy her, though she seized this occasion to bring her, her husband, and her father, to the block. The execution of the Queen of Scots, who also claimed the throne of England, and who adopted the Royal arms, and was the cause of conspiracies against Elizabeth, is brought in judgment against that Queen as a cruel murder, but not one word of condemnation is uttered against Mary for the execution of the gentle Lady Jane, and her youthful husband, Lord Dudley. In addition to this, this mild and compassionate Sovereign ordered the execution of about 260 persons, and near four hundred are said to have suffered on account of an insurrection in which no blood had been shed; and lastly, an attempt was made to involve the Princess Elizabeth in the guilt of the rebellion. The manner in which Cobbett has separated these things, attributing to Romanists what proves to have been the temper of the nation in favour of the Reformation, and then exhibiting the Queen as a pattern of excellence, under circumstances the real nature of which shows her falsehood and cruelty, is another evidence of his artifice as an historian. In a letter addressed to Pope Julius III., dated November 30th, 1555, Philip, now the husband of Mary, besought a "reunion of the Kingdom of England with the Church of Rome and Apostolic See."

The domestic conduct of Mary and Philip is scarcely the proper object of remark in this place, but I may be excused mentioning that it betrayed the greatest weakness on her part. Infatuated with a husband who despised her, her jealousy was perpetually alarmed, leading her into the most tormenting fondness towards him and injustice towards others. His demands on her resources were great, and the only way to study his rapacity was by multiplying the most oppressive exactions from her subjects. She first levied a loan of £60,000 upon a thousand persons, and then another loan on all who possessed £20 a year. At another time she exacted sixty thousand marks from seven thousand yeomen, and £36,000 from the merchants; which according to the then value of money

should be multiplied by at least ten to give us an idea of the amounts raised. Commerce was interrupted to gratify her exorbitance. Hence she placed certain prohibitions on the exportation of cloth, and when the English Company at Antwerp refused her a loan of £40,000, she repressed her anger till they had shipped at her own ports large quantities of cloth, when she laid an embargo on their ships, and obliged them to grant the £40,000 first demanded, to engage to pay £20,000 more at a given period, and submit to an imposition of £1 on each piece. The following case is, if possible, still more wicked. Understanding that the Italian merchants had shipped forty thousand pieces of cloth for the Levant, she prohibited their exportation by closing a bargain with the interested adventurers, from whom she received £50,000 in addition to unusual impositions. So low, at the same time, had her credit sunk, that when she offered the city of Antwerp 14 per cent. for £30,000 it was refused, till she compelled the city of London to suretyship. Hume was supported by facts when he said that the chief part of government to which Mary attended, was the extortion of money from her people in order to satisfy the demands of her husband. If anything divided her heart with zeal for the Romish Church, it was her anxiety to purchase his attentions. When involved in a war with France she again levied loans on the oppressed; and after equipping a fleet, which she knew not how to victual, she seized all the corn she could find in Norfolk and Suffolk, without any compensation to the owners. Cobbett ignores all these proceedings.

The war with France was as unnecessary as it proved inglorious. Though in the Articles of Mary's marriage it was stipulated that the alliance between England and France should be preserved, notwithstanding war between France and Spain, Philip no sooner found himself a monarch in England, engaged in hostilities with France, than he insisted on English aid; and, coming to London, threatened the Queen never more to set foot in England if he were disappointed in this request. This was enough. With an exhausted revenue and a divided council, she levied an army for his support; but so feebly was her share in the war maintained, and so jealous had her Roman Catholic counsellors become of her husband's designs, that notwithstanding Philip's warning of the danger of

Calais, this boasted possession of the English on the Gallic shore, which King Edward III. conquered from France in 1347, fell into the hands of the Duke of Guise in 1557-8. Cobbett has the effrontery to lay the loss of Calais at the door of Elizabeth, because she would not embroil the nation in a sanguinary and expensive war to regain the lost possession. This event inflamed the discontent of the people, added to Mary's own well-merited shame, and completed the degradation of her reign. These were the consequences of that marriage which, in the anticipations, both of the Queen and her advisers, was to have perfected her triumph over the Reformation; and, as if the hand of God were on the nation, a few months before her death a pestilential fever broke out in most parts of the country, so that three parts out of four were infected, and a fearful tempest carried destruction over the land.

It now remains to inquire how the Queen endeavoured to reconcile the kingdom to Rome, from which it had so deeply revolted. The rites and ceremonies of Popery were resumed without legal sanction, and the Parliament was required to repeal the laws which the Court had previously commanded to be broken. But still the subject of Papal supremacy remained unsettled, and the reversion of property to the monastic orders a question of difficult solution. On all such points, however, the Queen took the side of bigotry and superstition. After much caballing between the Queen and the Pope, and Gardiner and the Emperor, Cardinal Pole arrived in England, with discretionary powers, as Legate. The Queen having renounced, resumed, and a second time abandoned, the title of Supreme Head of the Church, the Cardinal formally invited the Parliament to petition for a reconciliation with Rome. This was done; and the representative of the Pope *solemnly absolved* the nation! "Thus," says Cobbett, "was England once more a Catholic country. She was restored to the fold of Christ" [232]. Do any of Cobbett's Roman Catholic admirers ever ask themselves why, with such an opinion, he did not himself enter the same fold? But how far the sense of the country went along with these measures is not determined so easily as such interjectional sentences are written. The preliminaries to this restoration were secretly conducted; the Legate could not

be received with public honours due to his rank and commission ; and therefore compromises were obliged to be made which both disappointed Mary and offended the Pope. "She (England) was *restored*," Cobbett says, "to the fold of Christ; but the fold had been plundered of its hospitality and charity, and the plunderers, before they pronounced the *Amen*, had taken care that the plunder should not be restored." So strong, it appears, was the country's concern for the interest of the Church and the authority of the Pope, that the one was left unrepaired, and the other absolutely disobeyed ; and, as we have seen, the Pope himself so little cared for the Church if only the country would own fealty and submission to him, that he actually bartered the monastic and confiscated properties to secure his own supremacy. Now we naturally ask who these plunderers were, and what it was which conferred importance on their opposition ? And Cobbett himself shall tell us that they were the Queen's own supporters and councillors :—"Observe in how forlorn a state, as to this question, she was placed. There was scarcely a nobleman or gentleman of any note in the kingdom, who had not, in some way or other, soiled his hands with the plunder. The *Catholic Bishops*, all but Fisher, had assented to the abolition of the Pope's supremacy.* Bishop Gardiner, who was now her *High Chancellor*, was one of these, though he had been deprived of his bishopric, and imprisoned in the Tower, because he opposed Cranmer's projects, &c." [227]. Then follows an acknowledgment that a compromise with the plunderers was adopted, but Cobbett omits to note the participation and approval of the Pope, and the bargain struck between them. "Now, then (he adds), it was *fully proved* to all the world, and *now* this plundered nation, which had been reduced to the greatest misery by what had been impudently called the 'Reformation' . . . saw as clearly . . . that all the pretences of abuses in the [Roman] Catholic . . . that all these, from the first to last, had proceeded from the *love of plunder*." Admitting, for a moment, the fairness of all this, it follows that the change from Protestantism to Popery was as much a mercenary compact

* On this see note *ante*, p. 50.

as the former change from Popery to Protestantism is said to have been. And here we may pause and ask—How far is Popery benefited by such advocacy? How is the Reformation discredited by those wanton censures which fall with equal weight on both sides? The truth is, that the dissolution of the monasteries had altered the state of the kingdom so completely that the interest of the nobles, and of many of the principal clergy, with the habits of the people, stood in the way of their restoration. Mary went as far as she was able; and her next step would have been to divide the Romanists against her, and involve the kingdom in a civil war.

The conduct of Mary in restoring her portion of the monastic property is made the subject of invidious and unfounded praise. While the evidence stands, that the Crown needed the wealth in question more than the Church, and that at the time when the Queen surrendered the property, she was reduced to the necessity of soliciting Parliament; this part of her reign is resolvable into nothing better than the most blinded superstition.

Pope Julius II. excommunicated all who held what was falsely called the property of the Church; and the haughty Paul IV. solemnly affirmed that Peter would not open the gates of Heaven to the English if they continued to usurp his patrimony on earth. The Bull of the former and the threat of the latter Pope had their desired effect on Mary. Though she could not prevail on others to see their danger in the same light, she determined to part with everything rather than risk the displeasure of Rome; and, when expostulated with on the impolicy of her conduct, replied, with her characteristic devotion to Popery, that she valued the salvation of her soul more than ten such kingdoms as England! Thus her generous and disinterested acts were a necessary compromise with that execrable superstition which, if it had not been for the strength of the Reformation, would have degraded the kingdom as effectually as the pusillanimity of John had formerly done. If we pity the woman we despise the Queen. But the Parliament and nobles were not to be imposed upon; they resisted, and made the same Pope, as we have seen, exempt them from the supposed result of his denunciations; and to cap the inconsistency

of the Papacy, Pope Paul IV. in 1555 not only gave his general dispensation, but specially confirmed to Lord Petre his share of the plunder; but he was Secretary of State to the Queen! No sooner was this compact sealed than, true to their promise, the Parliament proceeded at once to revive the persecuting Statutes of Richard II., Henry IV., and Henry V., against heretics, and the "Six Articles Act" of Henry VIII. The Statute enacting this was passed with most indecent haste; it was brought in on December 12th, sent to the Lords on the 15th, and passed on the 18th of the same month! ROGERS was the first victim of this cruel law, and led the van of the noble army of martyrs.

The persecutions of this reign are treated by Cobbett as a trifling matter. He affects to see in them little injustice or cruelty. He compares them with the persecutions under Elizabeth's reign. But, as though this were giving them an importance which does not belong to them, he asks, if the mass of suffering which they include surpassed what was endured on the same account during the reign of George III.! The reader will no doubt be surprised at such a question, and will task his memory most severely to find anything in the annals of George III. to be compared with the fires of Smithfield. What must greatly perplex him is the assertion that the great sufferings of the then late reign were on the same account as the martyrdoms under Mary! But let Cobbett's own words explain the identity: "Unless *Smithfield* and *burning* have any peculiar agency, anything *worse* than *death*, to impart, did Smithfield ever witness so great a mass of suffering as the *Old Bailey* has witnessed on account of offences against that purely Protestant invention—*bank-notes*"! [258]. This is like ascribing, in another place, the typhus fever to Protestantism! and reminds us of the saying that Tenterden steeple was the cause of Goodwin sands! Bank-notes and transubstantiation—the circulation of the former and the denial of the latter—are no longer, it seems, distinguishable! We have really no faculties for the detection of such subtle relations, and, if we had, know not how the mischiefs of one can excuse the crimes of the other. But let us, for one moment, look at this part of Mary's administration, and we do not doubt of being able to make it appear so flagrantly unjust and brutal that,

instead of being excused by a comparison with anything else, it will prepare us to treat with abhorrence everything which admits of such a comparison. We regard with detestation persecution in the support of any cause. Elizabeth and Cranmer are said by Cobbett to have been persecutors ; if so, they have our condemnation so far as they were implicated in its guilt ; but the charge is not true ; nor is one act brought home to Cranmer.* The charges against Elizabeth we have yet to examine. But in the same manner as we would censure them whenever they employed, in affairs of religion, the terror of the secular arm, we have scarcely anything but censure for Mary, whose business, policy, and religion were PERSECUTION ! Cobbett, with that forgetfulness and inconsistency which invariably accompany the untruthful partisan, asserts that Mary's persecutions "were by no means caused by the principles" of the Roman religion [245], while only a little before [204] he had said in palliation of Popish persecutions, "The law should acknowledge and tolerate but one religion, or it should know nothing at all about the matter. The Catholic code [by which he means Popery] was consistent. It said there was but one true religion, and it punished as offenders those who dared openly to profess any opinion contrary to that religion." Surely Cobbett's modern Popish admirers have overlooked this passage ! Persecution of so-called heretics is the very genius of their system. Laws were enacted to sanction the persecution of heretics, and Indulgences freely given to those who carried them into effect. Mary was essentially a Papist, and therefore all the persecutions of her reign were on the score of religion ; and this is admitted by Cobbett : "Her motive was to put an end to the propagation amongst her people of errors which she deemed destructive of their souls, and the permission of the propagation of which she deemed destructive of her own creed" [246]. The reader will please continually to bear in mind that we are quoting a book published and recommended by Roman Priests themselves. Henry's persecutions were, for the most part, on account of political offences, those of Elizabeth exclusively so ; that is, for treason against the laws of the country and the person

* See the whole subject examined in my *Life, Times, and Writings of Cranmer*, cap. iv. London, 1887.

of the Sovereign. As a proof of this, burning was for heresy; hanging, drawing, and quartering were exclusively the punishment of traitors. Again Cobbett says, that "rebellion" against Mary was instigated by the "Reformation Preachers" [238]. This is not true, and there is not the remotest justification for the assertion. It is in this part of the *History* that we trace more particularly the inspiration of a Jesuit prompter. The *fact* of Mary's persecutions for religion cannot be denied; it was necessary, therefore, to shield the Popish system—religion it is not—so Mary is made the *scapegoat*, and she is accordingly made personally responsible for the cruelties of her reign: "If she had been opposed to the burnings of heretics, those burnings would certainly never have taken place" [246]. And thus Cobbett's Jesuit prompter hopes to cover the Roman Church from the disgrace. But then, again, he throws the ultimate responsibility on the "heretics" themselves, through their obstinacy! Mary's motives were, of course, sincere, which even "the malignant Hume," he tells us, "is compelled to admit." But no credit is given to Edward VI. for repealing those "burning" Acts of Parliament! "Now, however, the Catholic religion," says Cobbett, "being again the religion of the country, it was thought necessary to return to ancient statutes, which accordingly were re-enacted." Why necessary? "That which had been law for so long a period was now the law again, so that here was nothing new at any rate." Elizabeth repealed these persecuting Popish laws. We must conclude, from this public recommendation of Cobbett's sentiments, that had Papists succeeded in their plots against Elizabeth, they would have again revived these persecuting Statutes against Protestants. Every possible excuse is raised for Mary; every possible reprobation and abuse are heaped on Edward and Elizabeth. Cranmer is vilified on no evidence; while Gardiner and Bonner pass without one word of censure!

When the penal statutes against (so-called) heretics were revived in 1554 under Mary, it became a question of debate whether they should be employed to restrain by terror or to destroy by punishment. Cardinal Pole at first recommended lenity; Gardiner and Bonner enforced cruelty. The former was probably a sincere man; the

others, shifting time-serving courtiers, but, suiting the inclination of the King Consort and Queen, they prevailed. They expected, it seems, by the execution of a few Protestant leaders, to terrify others into submission, but finding the work increase upon their hands they gave the drudgery to Bonner. This prelate, not contenting himself with the delivery of orders for imprisonment and death, descended to the most brutal practices in torturing his unfortunate victims with his own hands. All ages, both sexes, fell beneath his implacable rage; pretences the most frivolous were made the foundation of the most sanguinary measures. A denial of Transubstantiation was the principal offence into which multitudes were studiously drawn. Many who were reluctant to oppose themselves to the faith of the Court, were seized upon suspicion, and persecuted with articles of subscription, the refusal of which was death in every instance, principally by fire. Hooper, Ridley, and Latimer, and, last of all, the much calumniated Cranmer, fell in the storm, and even the life of the Princess Elizabeth was seriously endangered. Amidst these scenes of savage triumph the Spanish Inquisition appears to have been an object of envy, and, in imitation of that ghastly tribunal, a commission was appointed for the secret prosecution of the most arbitrary and iniquitous measures, and which left no probability of escape to any who were either religiously or politically obnoxious to suspicion. The circumstances which frequently attended arraignments and executions were marked with the most studied and insulting barbarity. *Two hundred and seventy-seven* executions are said to have taken place in less than three years. Five Bishops, twenty-one divines, eight gentlemen, twenty-four artificers, one hundred husbandmen, servants and labourers, eighty-four married women, twenty widows, nine girls, two boys, and two infants; in addition seven, on account of their religious opinions, whipped; sixteen perished in prison; and twelve were buried in dunghills. Many who were in prison waiting their condemnation, were released on the death of the Queen. These persecutions, let it also be remarked, were the most inexcusable in the annals of tyranny or intolerance. The principal perpetrators—Mary, Gardiner, and Bonner—had many resentments to gratify, and the two last no sooner found them-

selves in possession of power than exasperated feelings overflowed. They had nourished their cruelty in confinement, and, therefore, in their liberty became frantic and furious. These inflictions of death by the cruel process of the stake, cannot be excused as the stern dictates of principles, though bad—as politically necessary to the prosecution of any design, whatever were its merits, they were excessive according to every rule which the Popish advocate can furnish; they formed the intemperate and heated revelry of death—an intoxicating banquet of blood; and instead of comparing them with the indefensible persecutions of later times, they disgust us by their resemblance to the cannibalism of savages. “I saw the woman drunken with the blood of the Saints and with the blood of the Martyrs of Jesus; and when I saw her, I wondered with great amazement”! It is impossible to close this subject without pausing over the grave of the martyrs, and, whatever were their errors, admiring their constancy unto death. Would that we could imitate their firmness, and emulate the triumph of their faith!—a faith which, though condemned by the profane as without works, “wrought wonders,” and stands upon record as an incentive to perseverance and enterprise. Cobbett, with a malignity which on this subject renders him unworthy of any answer, says of the martyrs, that they were “generally a set of the most wicked wretches, and, without a single exception, apostates, perjurers, and plunderers,” a slander, to give the least probability to which would be a more difficult task than even he ever had the temerity to attempt, though echoed by his Popish admirers. Their fate is what the most illustrious servants of the Cross must always expect—chilling neglect, or the grossest misrepresentation, and the most inveterate enmity. They have seldom been chosen as the ornaments of history, and have, in only a few instances, furnished inspiration to the poet.

“Their blood is shed

In confirmation of the noblest claim—

Our claim to feed upon immortal Truth,

To walk with God, to be divinely free,

To soar and to anticipate the skies.

Yet few remember them. They lived unknown,

Till persecution dragged them into fame,
 And chased them up to Heaven. Their ashes flew—
 No marble tells us whither. With their names
 No bard embalms and sanctifies his song;
 And history, so warm on meaner themes,
 Is cold on this. She execrates, indeed,
 The tyranny that doomed them to the fire,
 But gives the glorious sufferers little praise."

Cowper, *Task*, b. v.

As Protestants let it be our aim to illustrate the power of their example, and, by our self-denial and devotedness in piety, to preserve and purify the principles they have committed to our charge.

Mary Queen of Scots, with all the sins laid to her charge, we are now told, is to be accounted a beatified Saint of Rome. Queen Mary, with all the questionable virtues attributed to her by Cobbett and his Jesuit prompters, surely merits the same reward, and who knows but such will be the next development, since the Pope has but recently beatified the traitors who suffered during the reigns of Henry, Elizabeth, and King James I.

CHAPTER IV.

ELIZABETH AND THE PENAL LAWS.

" Her own shall bless her ;
Her foes shake like a field of corn,
And hang their heads with sorrow."

Henry VIII., Act v., Scene iv.

" Stand forth, and with a bold spirit relate what you,
Most like a *loyal* subject, have collected."

Act i., Scene i.

WE now come to our immediate subject, the Reign of ELIZABETH. History confirms the facts of her great popularity, the rejoicings on her accession to the throne of England, of the undoubted prosperity of her reign, and the general happiness and content of her subjects. In the twenty-fifth year of her age ELIZABETH was proclaimed Queen of England, November 17th, 1558, according to the Act of Succession, 35 Henry VIII., not only without a dissentient voice, but with the universal acclamation and joy of the people of England. Her first act was to select her own Council. These were twenty in number. Thirteen were members of the old Council of Queen Mary, all professing the Roman religion ; the other seven had embraced the reformed religion, but had not served under Mary.

England was then labouring under complications ; at home embroiled in a Scottish war, and abroad in a state of hostility with France. The nation was encumbered with a heavy debt, incurred by Henry VIII., Edward and Mary, and with an empty treasury. The country was dishonoured by the loss of Calais and other foreign possessions, cut off from all foreign alliances, and the people distracted by contending religious factions. These were the legacies left to Elizabeth. But such was the prosperity of the country under the guidance of Elizabeth, that within four years "the Estates

assembled in Parliament, congratulating the happiness of the times, granting to her, for the clergy one subsidy, and the laity another; expressing the reasons of this gratuity—to wit, for that she had reformed religion, restored peace, delivered both England and Scotland from the foreign enemy, refined the moneys of the land, renewed the navy, provided ammunition for war, both by sea and land,” &c.*

This was a difficulty in the way of Cobbett in the outset of his review of this reign, and required to be explained away, or otherwise satisfactorily accounted for. His ingenuity failed him, for his very excuse raised a still greater difficulty. However, Cobbett commenced the task by dwelling on the misfortunes which would have resulted had her right to the crown been denied, as the throne would in that case have been claimed by a foreign Prince, the Dauphin of France, the then husband of Mary of Scotland. “Mary Stuart,” he tells us, “was now (1559) Queen Consort of France, Queen of Scotland, and called herself Queen of England; she and her husband bore the arms of England along with those of France and Scotland, and the Pope had refused to acknowledge the right of Elizabeth to the English throne.”—“This was the real cause of Elizabeth’s success in her work of extirpating the Catholic religion” [303, 304]. Indeed Cobbett maintains that Elizabeth’s success in establishing the Reformation, from first to last, arose from the nation’s jealousy on this head:—“The question,” he says, “with the nation was, in short,—the Protestant religion, Elizabeth, and independence; or—the Catholic religion, Mary Stuart, and subjection to foreigners. They decided for the former” [308]. “Here we have the great, and, indeed, the only cause of Elizabeth’s success in rooting out the Catholic religion. Her people were, *ninety-nine hundredths of them Catholics*” [305]. Cobbett trades on the supposed ignorance of his readers. What are the facts? The Reformation, it will be evidently seen, had no reference to the political position of England. Elizabeth came to the throne, as I said, on November 17th, 1558. On December 27th it was permitted that the Epistles, Gospels, Ten Command-

* See Camden’s *Annals of the Reign of Elizabeth*. “To the reader.” 3rd Edit. 1635.

ments, the Lord's Prayer, the Creed, and the Litany, should be used in the vulgar tongue. On March 22nd, 1559, when the Estates of the Realm were assembled, by a renewal of a law of Edward VI., the Communion was allowed to be administered in both elements, bread and wine. On June 24th, under the authority of an Act "Concerning the Uniformity of Public Prayer, and Administration of the Sacraments," the Sacrifice of the Mass was abolished, and the Litany in the English language was established. In the month of July the Oath of Supremacy was administered to the bishops and others; and in August images were removed out of the churches, broken or burnt; and by Act of Parliament passed in the first year of her reign, section 36, it was expressly provided that no matter should be deemed or considered a heresy except such points as were adjudged heresy by the authority of the Canonical Scriptures, or by the first four General Councils of the Christian Church. All this was accomplished in a few months without the sacrifice of one single life, without persecution or compulsion, wholly irrespective of Mary Queen of Scots and her claim to the throne. "By means of this alteration of religion," observes Camden,* "England, as politicians have observed, became of all the Kingdoms of Christendom, the most free, the sceptre being, as it were, delivered from the foreign servitude of the Bishop of Rome; and more wealthy than the former ages; an infinite mass of money being saved at home which was wont to be exported daily to Rome, being incredibly exhausted from the commonwealth for firstfruits, pardons, appeals, dispensations, bulls, and other such like." The first Act of her reign established that the Queen: "was the only and supreme governor of the Kingdom in all matters or causes, as well spiritual as temporal, all foreign princes and potentates being quite excluded from taking cognizance in causes within her dominions."† The sovereignty over temporals was to bring back England to a state of independence of the Bishop of Rome, from a foreign usurped power to which it had been again subjected by Queen Mary. Cobbett deliberately misrepresents the scope of this Act by stating that "*all persons* were compelled to take the Oath of Supremacy on

* Book i., p. 20, 3rd Edit., 1635.

† 1 Eliz., c. i.

pain of death" [207]; whereas by this Act an oath was imposed only on all *public officers, lay and ecclesiastical*, to acknowledge such supremacy, under certain penalties; for the first offence (*if a lay officer*) forfeiture of goods; if under value of £20, one year's imprisonment; if ecclesiastical, deprivation; for the second offence, then the penalties prescribed by the Act 16 Richard III., the Statute of Provisors and Præmunire, an Act passed in Popish times: for the *third* offence by being subject to the penalties of high treason. Of all the temporal Lords only two refused to take the oath—Shaftesbury and Montague; of the Ecclesiastics, as many as refused to take this oath were turned out of their livings, dignities and bishoprics. There were then upwards of 9400 ecclesiastics holding preferments; of these only 80 parsons of Churches, 50 prebends, 15 presidents of colleges, 12 archdeacons, 12 deans, 6 abbots and abbesses, and 14 bishops, in all under 200, out of the 9400 who refused; all the others readily and without any compulsion took the oath of allegiance to the Queen, and adopted the reformed order of things, with the Liturgy.* Hume, in his *History of England*, states the number at 80 who refused.† It must be remembered that during Mary's reign all the reforming bishops had been disposed of either by burning at the stake, or by flying to avoid such a cruel fate. Of the Irish Bishops all but two abandoned the Pope, and took the oath of allegiance under Elizabeth, and were accompanied by almost the entire body of the clergy.‡ All these submitted to the new order of things, retaining the Dioceses, Benefices and Cures which they before respectively held. Three of the Bishops of England, who refused to take the oath, were first sent to prison, but were shortly afterwards committed to the custody of their friends; two—Lincoln and Winchester, who threatened to excommunicate the Queen—were detained; and three left the country. Now, all these ecclesiastics were thoroughly Popish during Mary's reign. If Cobbett's version be true that they, one and all, abandoned their faith and allegiance to the Pope, and that, "to acknowledge the Queen's supremacy

* See Camden's *Annals of Elizabeth* (Edit. as above), p. 17.

† Vol. v., p. 15. Edit. 1767.

‡ See Dr. Murray's *Eccl. Hist. of Ireland*, 2nd Edit., c. xii., p. 203 *et seq.*

in spiritual matters was to renounce the Pope and their Catholic religion, or in other words, to become apostate" [267]; and that "they preferred the Protestant religion, Elizabeth, and independence, to the Catholic religion, and subjection to foreigners," surely such a representation is a libel on almost the whole "Catholic" body as such. It is as much as to assert that loyalty to Queen and country is incompatible with Romish ascendancy. It is to accuse the Romanists of those days of conduct little worthy of the cause Cobbett had constituted himself a champion to defend, and little to the credit of the Papists. Indeed, it is somewhat surprising that Romanists, at the present day, should take so much pains to publish such a libel on themselves. These Romish patriots—priests, too!—surrendered their religion and were traitors to their Church and became apostates, or hypocrites, in order that they should be free from the subjection of a foreigner—a foreigner, too, who was of their own religion—the Pope himself! Yes; Cobbett makes these very men set at naught the Pope; so hard pressed is he to find a reasonable solution for this extraordinary phenomenon, that the entire Romish priesthood of the country, with few exceptions, should abandon, what is now considered the essence of the Romish faith, the spiritual supremacy of the Pope, and the Mass service, and embrace the Reformed religion.

The reader must bear in mind that the whole fabric of the Roman or Papal system now rests on the claim to a spiritual primacy of the Bishop of Rome over all Christian Churches by *divine right*. Cardinal Bellarmine asks: "What is the question at issue, when we treat of the Primacy of the Roman Pontiff? It is, I reply, in fact the sum and substance of Christianity."* And in the year 1870 Pope Pius' Creed was amended by adding the Supremacy and Infallibility of the Pope as defined by the late Vatican Council.† We find English and Irish Bishops and Priests renouncing the very heart and essential principle of their religion for the acknowledgment of the supremacy of a woman!

With reference to the excommunication which afterwards followed Cobbett adds:—"Though the decision of the Pope was perfectly

* In *Præf. Lib. de Pontifice*, Tom. i., p. 189. Edit. 1615.

† See *Catholic Belief*, p. 244. Edit. 1887.

honest and just in itself, that decision was, in its obvious and inevitable consequences, rendered by a combination so hostile to the greatness, the laws, the liberties, and a laudable pride of Englishmen, that they were reduced to the absolute necessity of setting his decision at nought, or of surrendering their very name as a nation" [304]. In other words, they reversed the modern theory; they were *Englishmen* first and *Romanists* afterwards. But the Pope's excommunication was not issued until Elizabeth had peaceably reigned for twelve years. Now, the danger to be apprehended was, according to Cobbett, in consequence of the marriage of Mary Stuart with the Dauphin of France, by which act she became Queen Consort of France, and he, in her right, a claimant to the Crown of England. As a fact Francis II., and his wife, the Queen of Scots, did usurp the title of "King and Queen of England and Ireland;" and bore the arms of England, and paraded them to the world. At the very beginning of Elizabeth's reign Strype* tells us that "there were some already of the Popish faction contriving mischief against the Queen by setting up the Scotch Queen's title, and by getting assistance from the Guises in France to carry on their designs on their behalf." In this plot Cardinal Pole's brothers were concerned. This occurred, according to Cobbett [262, 303], eight months after Elizabeth's accession; but seventeen months after this event Francis II., the husband of Mary Stuart, died, and her political importance in France, as Cobbett himself admits, ceased. She had enemies in that country; and "her husband's mother, Catherine de Medici, soon convinced her that to be anything she must return to Scotland" [306]. Cobbett is not particular in assigning effects to wrong causes, and his excuses therefore fall to the ground; and, forgetting the reasons alleged for this unprecedented bloodless Reformation throughout the whole nation, he subsequently admits that "there was, for the present at least, an end to the danger from a union of Scotland with France" [307], and, of course, with it the alleged dread of "subjection to foreigners." Nevertheless none of these ecclesiastics relapsed into Popery. Cobbett's subtlety here again savours of Jesuit inspiration, but defeats its object. But mark the further incon-

* *Annals*, Introduction, sect. i.

sistency of the advocate. Cobbett would have us believe that the nation thus becoming Protestant, those Romanists who became apostates were actuated by a high patriotic motive—a voluntary election between “independence” or “subjection to a foreigner.” They “were reduced to the absolute necessity of setting the Pope’s decision at naught, or of surrendering their very name as a nation”! and yet he brands Elizabeth herself as “a notorious apostate, from motives as notoriously selfish” [293], and says that, in order to carry out her “selfish ends,” she “crammed Cranmer’s creed down the throats of her people” [261], “having pulled down altars, and set up the tables” [269], and that “she ousted the Catholic priest and worship, and put up in their stead a set of hungry, beggarly creatures, the very scum of the earth, with Cranmer’s prayer-book amended in their hands” [269]. Is this the language of a member of the Church of England, but rather was it not that of his Jesuit prompter? He further tells us that “she compelled them to acknowledge her supremacy in spiritual matters, to renounce the Pope and the Catholic religion, or, in other words, to become apostate” [267]. A man who undertakes to write a “history” of any particular event, and asserts such glaring contradictions and inconsistencies, is beneath contempt; and one feels humiliated in being occupied with the task of refuting this so-called history; nor indeed would I have undertaken it, but for the fact that Roman Priests of the present day have practically adopted the book as their own as a standard of reference. There were, however, natural causes which operated in bringing about this change so readily. No pressure was necessary to establish a Reformation, for Queen Mary herself acknowledged that the minds of the people were “so alienated from the Pope” in her reign, that she confessed as much, as already noted, to Cardinal Pole. To such an extent was this the case, that she did not dare to admit him as the Pope’s Legate: “Your public delegation,” she wrote to him, “is so distrusted, and so odious to our subjects, that your speedier approach, though it be very desirable to us, would bring more prejudice than benefit.” Speaking of her own situation to Commendone, she said:—“I must wait until my people’s feelings towards the Apostolic See are somewhat modified, or until I am more firmly seated on the throne.

At present the very name of Rome is mortally hated here.”* Pole, in fact, feared to appear in his capacity of Legate. Sharon Turner quotes a document wherein Pole admits “that there were few in the kingdom who were on the side of the Pope.”† And in a letter to Charles V., speaking to him of England, Pole said: “The name of obedience to the Church [of Rome] is universally abhorred there, and so are the red hat and the monastic garments.”‡ The persecutions under Mary’s reign did not tend to foster a better feeling; and, what is more important, Mary mentions that a measure proposed by the Privy Councillors and Bishops was “suspected” by the House of Commons to be “proposed from favour of the Pope, in order that the title of Supreme Head of the Church, which had been annexed to the Crown, might bring back the power of the Pope into our kingdom. We are therefore afraid,” she goes on to say, “lest they should insist upon our assuming and continuing this title more pertinaciously than we desire.” And to appease the mistrust of the people she did, in the first session of her Parliament, continue the title, “Supreme Head of the Church of England and Ireland.”§ When the pressure of persecutions and compulsion was removed under Elizabeth, the transition was easy and natural.

The next statute was the “Act of Uniformity,” by which a penalty of one hundred marks was inflicted on those who *derogated and depraved the Book of Common Prayer*, or compelled a Minister to use any other, or unlawfully interrupted him in the use of the Common Prayer. For such, and even less, offences under Mary there would have been the stake without trial! The gravamen of the charge is imposing a penalty of twelve pence for non-attendance at church for the first offence, which, according to our present views of liberty of conscience, was a most absurd and arbitrary enactment. According to Hume, Roman “Catholics at the beginning of her reign showed little reluctance against going to church.”|| The prohibition against attending Mass did not take

* Soames’ *History of the Reformation*, vol. iv., p. 76. London, 1826.

† *Hist. of England*, vol. iii., p. 413. London, 1835.

‡ *Ibid.*, p. 450.

§ *Ibid.*, p. 41.

|| *History of England*, vol. v., p. 227. Ed. 1767.

place until the twenty-third year of her reign, when Papists were active in fomenting rebellion, consequent on the Bull of excommunication. These enactments cannot be justified on any other ground than as precautionary measures. But if the statement of Lord Coke be true, in his charge to a Grand Jury, that the Pope offered to sanction the Book of Common Prayer if the Queen would accept it at his hands, no great harm to conscience would ensue. Lord Coke states that he himself saw that letter.

The law, as we said, *by Act of Parliament*, inflicted a fine of one hundred marks for derogating the Book of Common Prayer. Mary, on the other hand, *by proclamation*, six months before her death, ordered that whoever had in his possession heretical books, "or finding them did not forthwith burn the same, without showing or reading them to any other person, *shall be taken as a rebel, and without delay executed according to martial law.*" The Proclamation is given in Mendham's *Literary Policy of the Church of Rome*.^{*} I shall again refer to this "Proclamation." This barbarous proceeding of Mary accorded with the practice of the Church of Rome. The Louvain Index of Prohibited Books (1546) contained an ordinance of Charles V., subjecting booksellers to death who sold any books containing error, &c.[†] And Mary's husband, Philip II. of Spain, published a decree denouncing *death* to all who should buy, sell, or keep the books prohibited by the Inquisition.[‡] Further, Mary restored the "Six Articles Act" of Henry's Parliament, consigning to the flames those who denied certain Popish dogmas. Romanists are eloquent in their denunciation of Elizabeth's penal laws, but conveniently forget the more cruel laws of the Papacy. In order, however, to render the Church service less offensive to Romanists, the passage "From the tyranny of the Bishop of Rome and all his detestable enormities, Good Lord, deliver us" was expunged from the Liturgy of Edward VI.

Then, again, under the Act 1st Elizabeth, against maintaining the usurped authority of the Bishop of Rome, the *second* offence incurred only the penalties of *præmunire*; whereas in the reign of Henry VIII., by Statute 28, c. 10, passed by Romanists

^{*} P. 21-22. Edit. 1830. [†] Ibid., p. 30. [‡] Ibid., p. 53.

themselves, the Bishop of Rome was ordered to be abjured on pain of *high treason* for the *first* offence. The Act 5th Elizabeth limited the consequences of treason to the offender himself, and did not visit them on the descendants, as formerly. The more severe Penal Laws were enacted after the Pope had issued his Bull of deposition in 1570.

With reference to the "Oath of Supremacy," we must not pass over the wilful misrepresentation propagated by the Roman Catholic publishers of Cobbett's book. Their last edition has on the outer cover a coarse engraving of Queen Elizabeth in the act of consecrating an Archbishop, the words "QUEEN ELIZABETH CONSECRATING AN ARCHBISHOP" printed under it. This is a wilful and atrocious calumny. As if the book itself did not contain sufficient misrepresentations, they must "endorse" the book with another!

When Henry VIII. re-assumed the title of "Supreme Head of the Church of England" he specially disclaimed the right to administer any spiritual act, and he proclaimed that he did not "take any spiritual power from spiritual ministers that is given to them by the Gospel." Queen Mary, on ascending the throne, passed an Act recognizing in her, a female, all the titles and prerogatives of the late King, and she retained the title of "Supreme Head of the Church of England and Ireland" for nearly a year after her accession. But Queen Elizabeth, in order to avoid offence, did not assume that title, but only "Supreme Governor of the Realm," and the Oath of Supremacy was altered accordingly. The Thirty-seventh Article of the Church of England is clear on this:—"The King's Majesty hath the chief power in this realm of England and other his dominions, unto whom the chief government of all Estates in this realm, whether they be ecclesiastical or civil, in all causes doth appertain; and is not, nor ought to be, subject to any foreign jurisdiction." The Queen issued an edict on this subject in order that no mistake should occur.

Dr. O'Connor, a candid Roman priest, has given the proper interpretation and explanation of this Oath of Supremacy. He said, in his *Historical Address on Foreign Influence*.*—"In the first of Elizabeth in England, and in her second in Ireland, the title of 'Head of the

* Part ii., pp. 276, 277. Buckingham, 1810.

Church,' which gave offence to the Catholics, was omitted, and that of only 'Supreme Governor of the Realm;' was substituted in its stead. This last is the only title which our Kings have ever since assumed; and it is a mark of vile dishonesty on the part of our foreign-influenced writers that they represent the title of the 'Head of the Church' as still used in the diplomatic language of kings. But they are shamefully lost to every sense of decorum in this respect; insensible of the soundness of truth."

I dwell again on this subject, for, even at the present day, Roman Priests ridicule us as acknowledging a female as Head of our Church. If they had not a She-Pope, Joan—though such a Pope did occupy the "chair," is admitted by several of their Chroniclers—they had some that were *Infant Popes*.

Dr. O'Connor proceeds:—"Queen Elizabeth herself declared, by solemn injunctions to all her subjects, that she pretended to no authority over the Church but what was of ancient times due to the imperial Crown of England, and she allowed everyone to take the oath subject to this explanation. The same sense was put upon it by all the Clergy of England assembled in Convocation, in the 37th Article of Religion, agreed to by them in 1562."*

We may now fairly ask what possible object our Roman Catholic fellow-countrymen can have in propagating such a falsehood as is conveyed by the engraving paraded in front of Cobbett's book?†

With strange inconsistency, and forgetfulness of their own system of persecution of Protestants in their own dominions, the Emperor and other Princes wrote to the Queen to request that she would deal mercifully with the ejected clergy, who refused to take the oath of allegiance. She was able, with truth, to answer that though these Popish Priests insolently and openly opposed the laws and the peace of the realm, yet she was dealing and would deal favourably with them, "albeit," as she added, "not without some offence to our subjects, seeing how cruelly these men had acted towards the Protestants in our sister's reign."‡

* The document here alluded to is given in Wilkins' *Concilia*, vol. iv., p. 108. London, 1713.

† See *Ante*, p. 16, for a note on this subject.

‡ See Strype's *Annals*, vol. i., pp. 84, 148. London, 1709.

Cobbett having thus endeavoured to account for the submission of the Romish priesthood to this new order of things, let us now see in what light the Pope received this Reformation. His priests, at least, were, according to Cobbett, actuated by patriotic motives. The Pope was, by his own confession, actuated by ambitious and sordid motives; for, on Sir Edward Carne, the English ambassador at Rome, notifying to Paul IV. the accession of Elizabeth to the throne without consulting him, "he told Carne that England was a fief of the Holy See, and that it was great temerity in Elizabeth to have assumed, without his participation, the title of Queen." * But Pope Paul IV., finding that Elizabeth was firm and determined to hold her own against this insolent interference, offered to her to let things remain as they were provided she would acknowledge his primacy and a Reformation from him.† Pius IV., his successor, proffered the same conditions to the Queen by letter, written May 5th, 1560, wherein he offered to comply with all her requests to the utmost of his power provided she would allow of his primacy; ‡ and Pius V., (the same Pope who afterwards issued the Bull of excommunication against Elizabeth), thirty-three years after Elizabeth's birth, and in the seventh year of her reign, offered to reverse the Papal sentence which declared her illegitimate, if she would submit to his rule. The Spanish Ambassador in England, De Silva, assured Queen Elizabeth that she had only to express a desire to that effect, and the Pope would immediately remove the difficulty.§

Camden, in his *Annals of Elizabeth*,|| gives the text of a Letter addressed by Pope Pius IV. to Elizabeth, under date May 15th, 1560, wherein he addressed her as "*our most dear daughter in Christ*,

* Hume's *Hist. of England*, c. 38.

† See Sir Roger Twysden's *Vindication of the Church of England*, p. 148. London, 1637.

‡ The Latin Letter is included in Dr. Cardwell's documentary *Annals of the Reformed Church of England*, vol. i., p. 233. Oxford, 1839.

§ De Silva's letter to Philip II. of Spain is dated December, 1566. The full text is given by Froude in his *Hist. of England*, vol. viii., pp. 329, 330. London, 1863.

|| B. i., p. 34; 3rd Edit. 1635

Elizabeth, Queen of England," expressing his "great desire . . . to take care of her salvation, and to provide as well for her honour as the establishment of her kingdom"! The reader must bear in mind that when Elizabeth had acquainted the Pope, through her Ambassador at Rome, of her succession to the throne, he received the message with haughty disdain, to the effect before stated, and that if she renounced her pretension, and would accept the dignity at his hands, he would show her a fatherly affection.* On this the Queen withdrew her Ambassador, but the subsequent Pope altered his tone towards her.

Thus matters stood; and I shall leave them for a time, while I consider the first charge against Elizabeth brought by Cobbett, namely:—"It is to the Reformation that we, even to this day, owe that we have to lament the loss of Calais, which was, at last, irretrievably lost by the selfishness and perfidy of Elizabeth" [256]. Calais, which had been in the possession of England since 1347, when taken by our Edward III., was lost by Queen Mary in 1557-8. Notwithstanding this fact, Cobbett most unjustly throws the disgrace of the loss on Elizabeth, because she did not plunge the nation into a war with France, at the commencement of her reign, to regain that loss! But he does not blame Mary for not attempting to retrieve the loss during her reign; but he tells us that Elizabeth "declined the generous offer" of Philip of Spain [Mary's late husband] for getting back Calais, who offered to enter into a treaty with this nation "to continue the war for six years unless Calais was restored, provided Elizabeth bound herself not to make a separate peace for that period." Cobbett says that in "declining this generous offer"—"she began to rip up her subjects, and was afraid of war, and, therefore, *clandestinely* entered into negotiations with France, and it was agreed that the latter should keep Calais for eight years, and pay to England 500,000 crowns." The charge is that Elizabeth sold Calais for a given sum; the treaty with France, he says, was for the restoration of the town in eight years, or the payment of the stipulated sum. Cobbett, as usual, gives no authority for his assertion. The

* See Heylyn, *Eccl. Restorata*, p. 275. London, 1674.

French Historian Rapin, however, gives a different version of this transaction, which wholly destroys the foundation of Cobbett's calumny. He says: "It was agreed that, notwithstanding *whether the said sum was paid or not paid*, the King of France and his successors should remain under the obligation to restore Calais and the other places, as they engaged by this treaty. These are the express words of the treaty."* But the principal charge against Elizabeth is her persecuting spirit and her unparalleled cruelty:—"It was not long before she began ripping up the bowels of her unhappy subjects *because they were Roman Catholics*" [260]. He calls her the savage, ferocious, brutal, butchering, racking, and ripping-up Betsy, and declares that her reign was almost one unbroken series of robberies and butcheries; and during the whole of that reign she was busily engaged in persecuting, in ruining, in ripping-up the bowels of those who entertained the [Roman] faith. "The Inquisition she established," he says, "was more horrible than ever was heard in the world. The Spanish Inquisition, from the first establishment to its present hour, has not committed so much cruelty as this ferocious Protestant Apostate in any one single year of the forty-three years of her reign."—"Even the massacre of St. Bartholomew," he adds, "was nothing when compared to her butcheries—yes, a mere nothing!" If Cobbett had written all this, published it, and his statements had been allowed to pass for what they were worth, the refutation of the gross untruths would have been wholly unnecessary; but when Romish Priests have translated this book into almost every European language, reproduced, republished, and distributed it at an unprecedentedly cheap price, and quote it on all occasions as the testimony of a "Protestant Historian," then indeed it becomes necessary to publish a reply, if it be only to show to what desperate shifts even modern advocates of Popery are put, in order to make themselves appear white by the contrast, by blackening the character of others with the aid of the inconsistencies and falsehoods of Cobbett.

Anent the Spanish Inquisition, let alone the slaughter of the

* Rapin's *History*, b. xvii. London, 1721.

Huguenots on St. Bartholomew's eve and two successive days, I do not propose to quote Llorente, since his testimony is questioned by Romanists, but I will now quote from the Spanish Journal *La Bandera Catholica* of July 29th, 1883:—

“We judge our esteemed subscribers will read with great pleasure the statistics respecting those who suffered under the Holy Tribunal [the Inquisition] from the year 1481 to 1808, when this so venerable an institution was abolished. As our readers will see, it refers to Spain only. We are unable to give the numbers of those who suffered in other countries. We have believed it right also to publish the names of those holy men under whose hands so many sinners suffered, that good Catholics may venerate their memory:—

“By Torquemada—

Men and women burnt alive	. . .	10,220
Burnt in effigy	6,840
Condemned to other punishments	. .	97,371

By Diego Deza—

Men and women burnt alive.	. . .	2,592
Burnt in effigy	829
Condemned to other punishments	. .	32,952

By Cardinal Jimenez de Cisneros—

Men and women burnt alive.	. . .	3,564
Burnt in effigy	2,232
Condemned to other punishments	. .	48,059

By Adrian de Florencia—

Men and women burnt alive.	. . .	1,620
Burnt in effigy	560
Condemned to other punishments.	. .	21,835

“An inquisitor established the Holy Office in America, and in 1522, as a reward for the same, he was elected Vicar of Jesus Christ on earth; but, so did he love his former ministry, that he did not transfer it to another until the second year of his Pontificate. He burnt during this time 324 persons, and condemned to various punishments short of death 4081.

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“ Total number of men and women burnt alive under the ministry of forty-five holy inquisitor- generals		35,534
Total number burnt in effigy		18,637
Total number condemned to other punishments		293,533
		<hr/>
General total .		347,704”
		<hr/>

With our present notions no one will maintain the right to uphold any system, religious or political, by persecution. No honest person will applaud or even justify Elizabeth, or any one else, in *enforcing* any system on the people, except it be Cobbett himself and his Romish admirers, for while he is railing against Elizabeth for enforcing the principles of the Reformation, and condemning her as a persecutor, he actually discovers in Popery a virtue in maintaining this principle:—“The Catholic code,” he says, “was consistent. It said, that there was but one true religion, and it punished, as offenders, those who dared openly to profess any opinion contrary to that religion.” This sentiment, publicly endorsed by Roman priests, is admitting, and even vindicating the persecuting character which some modern Romanists are so anxious to disclaim.

A *Memorial for the Reformation in England*,* by the Jesuit Father Parsons, prepared during Elizabeth’s reign, was discovered in a closet of James II., on the flight of that Monarch, and was handed to the Rev. Dr. Gee, Chaplain in Ordinary to King William and Queen Mary, and published by him *in extenso*, 1690 [a copy of which is in the British Museum Library]. It was proposed to

* In the *Month* for October, 1889—“*A Catholic Magazine and Review*” published in this country by the Jesuits, and printed at their “Manresa Press,” Roehampton—we find a notable article under the title of “A Jesuit Scheme for the Reformation of England.” This article is written by the Editor, the Rev. Father R. F. Clarke, S.J., and in it Father Clarke directs the attention of Roman Catholics of England to this same book by this Jesuit Father Robert Parsons, in which that notorious rebel propounded a plan for the government of England whenever that realm might be again brought under the dominion of the Papacy.

establish a "Council," of Romanists, of course; to be styled "Council of the Reformation," "for that the name of *Inquisition* may be somewhat odious and offensive at the beginning."

In this Memorial we read: "that before this 'Council' made an end of their office, when they shall have settled and secured the state of Catholic Religion, it would be *very much necessary that they should leave some good and sound manner of INQUISITION* established for the conservation of that which they have planted; that perhaps it would be best to spare the name of INQUISITION, *at the first beginning*, which, in so new and green a state of Religion as ours must needs be after so many years of Heresy, may chance offend and exasperate more than do good. But *afterwards* it will be necessary to bring it in, *either by that or some other name*, as shall be thought *most Convenient at the time*; for that, without this care, all will slide down and fall again."

The Memorial proceeds to the consideration of "the form and manner of INQUISITION" which it will be desirable to bring into this Kingdom. The merits of the respective Inquisitions set up in Spain, Italy, and Rome are severally discussed, and it is suggested that possibly "a mixture of all will not be amiss for England when the day shall come." Nevertheless special commendation is given to the "*diligent and exact manner of proceeding*" that then prevailed in Spain, as being "so necessary as, without this, no matter of moment can be expected." It is also stated that "some High Council of Delegates from His Holiness must preside in the Court, as in Spain is used; *or else all will languish*." "The prisons of the Inquisition are also to be separated from the concourse of the people," and "some sharp execution of justice is to be made upon the obstinate and remediless."

Father Parsons adds in his Preface the important statement, "And what is said in this Treatise for the Kingdom of ENGLAND, is meant also for IRELAND, so far as it may do good, seeing the Author desireth as much benefit for God's Service, and the good of that Nation, to the one Country as to the other."

The "Council" also are exhorted, "before all other matters to publish at the beginning an edict or proclamation, with all severity, commanding, under pain of great punishment, that no religious or

ecclesiastical person whatsoever do enter into the Realm without presenting himself before the Council within so many days after his entrance, and there to show cause why he cometh, and the License and Authority by which he cometh, and to stand to the determination of the Council for his abode and departure again."

The "Council of the Reformation," "with *Faculty* of His Holiness" is to undertake the distribution of all livings and lands which shall be restored," and "*without respect of the former Possessors*"—"Great and special care also was to be had for erecting monasteries for women."

But the real question at issue is, whether Elizabeth did enforce the Reformed religion on any one by compulsion or torture, or by other undue means. It resolves itself into the fact, one way or the other, whether undue means were employed by Elizabeth and her advisers; and whether, taking into consideration the spirit of the times and the conspiracies against the Crown and life of Elizabeth, her laws could be declared to be persecuting, and the victims of those laws to be martyrs. Let the reader decide from the historical facts which I propose to adduce—a series of events which have not their parallel in any country in any age.

With reference to the number of victims who suffered under this reign, I have already noticed the extravagant statements put forth by Cobbett, without one single reference to support his assertion, without one attempt at proof; but when he makes a comparison between the numbers who suffered under Elizabeth's reign of *forty-four* years and Mary's of *five*, we arrive at some *data*. He says: "Elizabeth put, in one way or another, more Catholics to death *in one year*, for not becoming apostates to the religion she had sworn to be hers, and to be the only true one, than Mary put to death in her whole reign for having apostatized from the religion of her and their fathers" [269]. "For every drop of blood Mary shed, Elizabeth shed a pint" [225]. Dodd, the Romish writer and Church historian, and a great authority with Romanists, places the number who suffered death under Elizabeth at 199. Dr. J. Milner, the most zealous and uncompromising and unscrupulous advocate of Romanism, with all his

researches, placed the number at 204.* But the *Calendar of Martyrs*, with the Imprimatur of Cardinal Manning (London, 1887), gives the number 182 who were hanged, and 19 who died in prison, during Elizabeth's reign. The number of "Martyrs" under Queen Mary's reign stands confessedly at 277. Dr. Maitland, in his *Reformation in England*, p. 575, gives this number "after a good deal of trouble has been taken to make it as full and correct as possible." While this disparity of numbers is thus proved, we should take into account the series of treasons and attempts to murder Queen Elizabeth by those who suffered, and that her whole reign extended to the term of forty-four years, while that of Mary only slightly exceeded *five*! The Martyrs under Mary were *burnt at the stake* for their *religious opinions*, a cruel death, and in no way on political grounds, and without legal trial. The so-called Martyrs under Elizabeth were *hanged* on the charge of *treason* against the Queen, after legal trial. Not one so suffered under Elizabeth until after the publication of her excommunication by a Bull of the Pope, which was the cause of the rebellious and traitorous conduct of the Seminary Priests. With these undoubted facts before us, we are told, in a popular Romish work, *The Clifton Tracts*, published for the "Brotherhood of St. Vincent of Paul," *permissu superiorum*,† that the persecutions under Mary and "the days of the Inquisition" are "all nursery fables"!

We may fairly ask the reader to compare the conduct of Elizabeth and her advisers with that of Mary and *her* advisers, Gardiner, Bonner, and probably Pole. Mary was proclaimed Queen, July 19th, 1553; in September, she refused to recognize the legality of the marriage of the clergy, and married priests were ordered either to quit their wives or leave their benefices. Bishops Barlow, Bush, Hooper, Ferrers, Bird, Holgate, Coverdale, Scorey, Ponet, Cranmer, Ridley, Harley, and Latimer were deprived of their sees, and some of them imprisoned, besides an immense number of priests; and several of them were publicly *burnt alive*, notably

* See *Historical Memoirs of the English and Irish and Scotch Catholics*, by Charles Butler, Esq., vol i., p. 398. London, 1822. Mr. Butler was educated at the Romish College of Douay.

Vol. iii., p. 2. 1853.

Cranmer, Ridley, and Latimer ; and Elizabeth herself was kept as a close prisoner, though there was not the slightest evidence of her disloyalty to the Queen. There is a remarkable passage in one of the letters written by Renard, the Ambassador of Charles V. (Queen Mary's cousin) at the Court of England. Such had been the persecutions by Mary, that Renard, in June, 1555, writing to the Emperor, said :—"The entire future turns on the accouchement of the Queen [Mary], of which, however, there are no signs. If all goes well, the state of feeling in the country will improve. If she is in error, I foresee convulsions and disturbances such as no pen can describe. The succession to the Crown is so unfortunately hampered that it must fall to Elizabeth, and with Elizabeth there will be a religious revolution ; the clergy will be put down, the Catholics persecuted, and there will be such revenge for the present proceedings as the world has never seen." *

This is the retributive justice that was expected ; but Elizabeth was not a Mary. The nation was quite satisfied in casting off the "works of darkness, and in putting on the armour of light." The nation groaned under Papal tyranny and persecutions, and relief was given by the liberal and enlightened spirit of Protestantism.

When Papists refer to the penal laws of this period they seldom state what they proscribed, and particularly what offences they were enacted to suppress, and Cobbett follows this example, and they certainly never bring them in comparison with the persecutions under Mary. Let the laws speak for themselves. Having already referred to the Act of Supremacy, the next alleged penal Act (1 Eliz. c. 2) was the "Act of Uniformity." This Act subjected offenders to certain penalties. The offences were "derogating and depraving the Book of Common Prayer, compelling ministers to use another, and unlawfully interrupting them in the use of the Common Prayer." Was there no call for this Act? Let us see. Strype and Camden tell us that the followers of the Earls Northumberland and Westmoreland "showed their Popish zeal, among other outrages, in entering into the churches, and there

* Renard to the Emperor, June 27, 1553. *Grenville Papers*, vol. vi., quoted by Froude, *History of England*, vol. vi., p. 354. 1860.

cutting and tearing the Bibles and Common-Prayer Books, and treading them under foot."*

The offenders were to be first convicted by a jury of twelve men. The penalty was a forfeiture of one hundred marks; for a third offence, imprisonment. This was the law established by a solemn Act of Parliament. Now let the reader compare this with what the Popish Mary ordered by her simple "Proclamation" (and it is worth repeating). "Whosoever shall be found to have any of the said wicked and seditious books [that is, so-called heretical books], or, finding them, does not forthwith burn the same, without showing or reading the same to any other person, shall in that case be reputed and taken a *rebel*, and shall without delay, be executed for the offence according to martial law."† And this sanguinary decree was issued simply for having in one's possession alleged heretical Books; and the condemned had not even the benefit of a legal trial!

"In the Memorial for the Reformation in England" by the Jesuit Father Parsons, referred to ante p. 113, one of the propositions was, on the establishment of Roman Catholic authority in this country, that care should be taken for the expurgation of heretical books: "Public and private libraries were to be searched and examined for books; also all bookbinders', stationers', and booksellers' shops." All heretical books and pamphlets were utterly to be removed, burnt and suppressed, and severe orders and punishment appointed for such as should conceal these kinds of writings.

To go further back to earlier Popish times in this country. What was the law then? By the Statute 2 Henry IV., c. 15, specially levelled against so-called heretical preachers, "*on the prayer of the Prelates*, it was enacted that none shall preach without licence; and any offender against the Act shall be arrested by the diocesan, and imprisoned, and fined; and all persons refusing to abjure, or relapsing, shall be delivered to the sheriff, who then before the people, on a high place, *are to be burnt*, that such punishment may strike fear in the minds of others, that such wicked

* Strype's *Annals of Queen Elizabeth*, c. liv., vol. i., p. 322. Oxford, 1842. Camden's *Annals*, p. 115. London, 1635.

† See Wilkins' *Concilia*, Tom. iv., p. 155 *et seq.*, and 163. London, 1737.

doctrines nor its authors shall be in anywise suffered." Why, I ask, are Cobbett's censures and wrath reserved for the Reformers? Here, "on the prayer of the Prelates" (all Papists), is a decree committing to the flames all who refuse to embrace the Popish religion. No wonder the Reformation was retarded! But it came at last, and all the fires of Smithfield could not arrest its progress.

With reference to the Act passed in the first year of this reign as to the supremacy, Cobbett, as we have seen, says: "All persons were compelled to take the oath of supremacy on pain of death. To take the oath of supremacy, that is to say, to acknowledge the Queen's supremacy in spiritual matters, was to renounce the Pope, and the Catholic religion; or, in other words, to become apostate. Thus a very large part of her people were at once *condemned to death*, for adhering to the religion of their fathers" [267]. I have already exposed the gross perversion here perpetrated: not a single person was put to death under that Act; but I cannot do better than quote the testimony of Romanists themselves in reply to this choice specimen of Cobbett's facile mode of recording the grossest calumny and falsehood: In the year 1601 "sundry Secular Priests" published, during the reign of Elizabeth, a statement of their case, with an epistolary introduction written by Priest Watson. It is entitled "Important Considerations which ought to move all true and sound Catholics, who are not wholly Jesuitized, to acknowledge, without all equivocations, ambiguities or shiftings, that the proceedings of Her Majesty [Elizabeth] and of the State with them since the beginning of Her Highness's reign, have both been mild and merciful."* "It cannot be denied," say the Secular Priests, the writers of this document, "but that for the first ten years of Her Majesty's reign, the state of England was tolerable, and, after a sort, in some good quietness." This is confirmed by the speech of Sir Nicholas Bacon, Lord-Keeper, on the opening of Parliament, 13 Eliz. 1571.† "Such as for their conscience were imprisoned in the

* This document was reprinted by the Rev. Joseph Mendham, London, 1831, in which the authenticity and genuineness of the original is fully established, and will be the edition quoted. A full account of this book is given by the Ecclesiastical Historian of the Roman Communion, *Dodd*. See his *Church History of England*, vol. ii., p. 379, 380. Bruxelles, 1739.

† *D'Ewe's Journal of all the Parliaments*, p. 138.

beginning of her coming to the crown were kindly and mercifully used, the state of things considered. Some of them were appointed to remain with such of their friends as they themselves chose of. Others were placed, some with bishops, some with deans, and had their diet at their tables, with such convenient lodgings, and walks for their recreation, as did well content them. They that were in the ordinary prisons had such liberty and other commodities as the places would afford, not inconvenient for men that were in their cases." Be it remembered that this is the testimony of Secular Priests living at the time the persecutions are said to have occurred.

The Secular Priests confined at Wisbeach, enjoyed full liberty :—" Friends sent them venison, wine, and spices. Gentlemen and ladies came to dine, sup and visit them in their chambers. No day passed without a guest. They had leave to go out as they pleased. They became popular with the tradesmen of the town, and with the poor, to whom they liberally contributed a portion of their superfluous alms. The Priests formed themselves into a sort of college. Metham, the intended Archbishop of York, gave lectures, it is said, in the Hebrew and Greek Scriptures. Debates were held on ecclesiastical affairs, and an active correspondence was kept up with friends abroad. It was made a place of pilgrimage, as a tenth part of the missionaries—and the most active part—were here in fact lodged with far more liberty and comfort, and with far more power to carry out the purpose, than those who were hunted over the country from one hiding-place to another. What is still more surprising is that the prisoners were permitted to keep lads, of ages varying from thirteen to eighteen, as attendants or pages." *

These Secular Priests then appeal to the Jesuits, Parsons and Creswell, as confessing that :—" In the beginning of her Kingdom, she did deal somewhat more gently with Catholics; none were then urged by her or pressed, either to her sect *or to the denial of their faith*. All things, indeed, did seem to proceed in a far milder course—no great complaints were heard of." And these Secular Priests for themselves state :—" For whilst Her Majesty and the State dealt with the Catholics as you have heard (which

* See Thomas Grave Law's "Introduction" to *A Historical Sketch of the Conflicts between Jesuits and Seculars*. London, 1889, p. xlii.

was full eleven years, no one Catholic being called in question of his life for his conscience all that time), consider with us how some of our profession proceeded with them." And they then set forth the plottings of the Jesuits in this country, which brought upon them the retribution they richly deserved (pp. 39-59). They conclude by admitting that "these foreign Jesuitical practices had been the cause of all their troubles;" and that "they might have continued in peace, and none making them afraid, were it not for the treasons and rebellions stirred up by the Jesuits and their party against the Queen and the lawful government of the country." Again I appeal to the testimony of the Roman Catholic Historian, Dodd, who asserts that "they [the Romanists] were entertained by her [the Queen] in the Army, and now and then in the Cabinet, till such times as the misbehaviour of some particular persons [and this is putting their conduct mildly] drew a persecution upon the whole body."* And another Roman Priest, Berington, on the same subject, bears the following testimony:—"This, then, I infer (and I have ample grounds for the inference), that as none of the old clergy suffered, and none of the new, who roundly renounced the assumed prerogatives of Papal despotism; it was not for any tenet of the Catholic faith that they were exposed to persecution."† Bzovius, the Romish "Annalist" and Papal champion, was constrained to admit that there were not any that suffered in Queen Elizabeth's reign except those who taught the dangerous doctrine that the Pope could depose Kings,‡ and this was published during Elizabeth's reign. Again the same Secular Priests bore testimony:—"If we at home, all of us, both princes and people, had possessed our souls in meekness and humility, honoured Her Majesty, borne the infirmities of the State, suffered all things, and dealt as true Catholic Priests; if all of us, we say, had thus done, most assuredly the State would have loved us, or at least borne with us. Where there is one Catholic, there would have been ten; there had been no speeches amongst

* Part iv., art. iv., Tierney's Edit. London, 1839, vol. iii., p. 5. Tierney was a Romish Priest.

† Introduction to *Memoirs of Panzani*, p. 34. Edit. 1793.

‡ *De Rom. Pont.*, cap. xlv., p. 621. Antwerp, 1601.

us of racks and torments, nor any cause to have used them, *for none were ever vexed that way simply for that he was either a Priest or Catholic, but because they were suspected to have had their hands in some of the said most traitorous designments*" (p. 72). This testimony is again confirmed by the Roman Martyrologists Verstegan and Bridgwater,* who do not pretend that any of their fellow religionists suffered death for the sake of religion before 1570, when Elizabeth had reigned eleven years, that is after the issue of the Bull of Excommunication. This work, too, was published during her reign. Even the noted Jesuit Parsons—for he doubtless was the author of *Leicester's Commonwealth*—put into the mouth of one of his speakers †:—"I do well remember the first dozen years of Her Majesty's reign, how happy, pleasant and quiet they were, with all manner of comfort and consolation. There was no mention then of factions in religion, neither was any man much noted or rejected for that cause; no suspicion of treason, no talk of bloodshed, no complaint of troubles, miseries or vexation."

Such being the ample testimony of Romanists themselves as to Elizabeth's alleged Penal laws, I propose briefly to consider the provocations which called them forth. These were deliberate acts of treason. "Some of us," wrote the Secular Priests above quoted, "have said many a time, when we have read and heard speeches of Her Majesty's supposed cruelty,—'Why, my masters, what would you have her do, being resolved as she is in matters of religion, except she should willingly cast off the cares, not only of her state and kingdom, but of her life also and princely estimation?' Yea, there have been amongst us, of our own calling, who have likewise said, that they themselves, knowing what they do know—how, under pretence of religion, the life of Her Majesty and the salvation of the kingdom is aimed at—if they had been of Her Highness's Council, they would have given their consent for the making of very strict and rigorous laws, to the better suppression and preventing of all such Jesuitical and wicked designments" (pp. 67, 68). The Romish Priest, Clark, confessed that the Queen's

* See Verstegan's *Theatrum Crudelitatum Hæreticorum*, p. 86. Edit. 1592.

† 162. Edit. 1641.

laws ought not to be defamed as tyrannical, "seeing that their [the Jesuit's] treasonable actions were the occasion of them."* When such is the opinion of Romanists themselves of the period in question, it is too late for Romanists of the present day to put forth a Cobbett to delude us into the supposition that the Jesuit plotters were innocent martyrs for the cause of the so-called ancient religion.

In the year 1560 a proclamation was issued against Anabaptists, who had begun to spread their poisonous doctrines, and committed sacrilegious depredations.† How did the Jesuits avail themselves of the circumstance? Hallam, in his *Constitutional History*‡ (cap. iii., vol. i.), tells us that "Priests travelled about the country in various guises to keep alive a flame which the practice of outward conformity was calculated to extinguish. Many of these itinerant priests assumed the character of Protestant preachers; and it has been said with some truth, not probably without exaggeration, that under the direction of their crafty court they fomented the divisions then springing up, and mingled with the Anabaptists and other sectaries, in hope of exciting dislike to the Establishment, and of instilling their own tenets, slightly disguised, into the minds of the unwary enthusiast;" and Thomas Heath, brother of the deprived Archbishop of York, was seized, A.D. 1568, "well primed with Anabaptist tracts for circulation."

On May 6th, 1566, in the first year of his Pontificate, Pius V. issued a Bull, whereby he "anathematized all heretics lying, trading or travelling in or amongst the same, wheresoever dispersed over the face of the whole earth;" and by the same Bull he "further willed and authorized the wise and learned of our ecclesiastics, expert in divine science, to labour, endeavour, and devise all manner of devices to be devised, to abate, assuage, and confound these heretics, repugnant to our sacred laws, that thereby these heretics may be either recalled to confess their error and acknowledge our jurisdiction of the See of Rome, or that a total infamy may be brought upon them and their posterities by a perpetual discord and contention among themselves, by which means

* See Foulis's *History of Romish Treasons*, p. 420. Edit. 1671.

† Camden's *Annals*, p. 35. London, 1635.

‡ Cap. iii., vol. i., pp. 121, 122, note. Edit. 1846.

they may either speedily perish by God's wrath or continue in eternal difference, to the reproach of Jew, Turk, Heathen, nay to the devils themselves."* This was, indeed, encouraging to Elizabeth! "Who, then," exclaim the Secular Priests, "gave the cause that you were troubled? When her Majesty used you kindly, how treacherously was she dealt with by you? Did not Pius Quintus practise Her Majesty's subversion?—she (good lady) never dreaming of any such mischief" (p. 42). There is an important acknowledgment made by the priest Wright to Garnet, the Provincial of the Jesuits, quoted by Sharon Turner (iv., p. 401) from Birk's *Memoirs of Elizabeth*. Wright describes Garnet and the Seminary Priests as being all "sworn enemies to Her Majesty, intending, plotting, and procuring her death." He warns them "to desist from such Machiavellian treasons"—"for otherwise," he adds, "I am afraid lest all our priests be rather put to death *for matters of state than religion*." In fact, as Walsingham defined it, the Queen distinguished Papists *in conscience* from Papists in *faction*.

Catena, the celebrated Secretary to Cardinal Alessandro, and to the Congregation of Bishops, and to the "Sacred Consulta," in his life of Pius V., informs us that for many years during the earlier part of Elizabeth's reign the Pope had an agent in this country named Roberto Ridolfi, who was sent here "living in the kingdom under pretence of trading as a merchant, that he might excite the inhabitants to a rebellion for the destruction of Elizabeth."† Gabutius records as a fact that the design of the Pope was to take away her life if she would not become a Romanist. The Secular Priests say that Ridolfi was sent by the Pope "to solicit a rebellion under colour of merchandise" (p. 42). Hume describes the danger in which Elizabeth continually lived:—"The assassination of heretical Sovereigns, and of that Princess [Elizabeth] in particular, was represented as the most meritorious of all enterprises,

* The authority and circumstances of the issue of this Bull are given in Mendham's *Life of Pius V.*, pp. 122, 123. Edit. 1832. And see Sir James Ware's *Foxes and Firebrands*. Dublin, 1682, P. ii., p. 35.

† Catena, p. 102. In Roma, 1586; and see Gabutius' *Vit. Pii V.*, Lib. iii., c. ix. Antwerp, 1640.

and that they thought that whoever perished in such pious attempts enjoyed, without dispute, the glorious and never-fading crown of martyrdom;”* hence the treasonous conspiracies and murderous designs of Savage, Ballard, Babington, Morgan and others. The case of Parry, hired to assassinate the Queen, recorded by Cobbett himself in his edition of the State trials, I shall have to notice presently.

In order of date I ought to have mentioned the Statute 5 Eliz. c. i. A.D. 1563, as one of the alleged Penal Laws of the country. It was enacted “for the preservation of the Queen, and to avoid such hurts and perils as have before time befallen by means of the jurisdiction and power of the See of Rome unjustly claimed within this realm.” The offender was to be tried in a constitutional manner in the Queen’s Bench. The offence contemplated was “advisedly and willingly offending contrary to law,” and was enacted for “the assurance of the Queen’s royal power over all estates and subjects within her dominions.”

The claim of Mary Queen of Scots, to the throne of England, was made a plea upon which the Pope and his adherents rested their justification for attempting to dethrone Elizabeth and destroy her kingdom. The master spirit sat at Rome. “The coals,” said Jewell, “were kindled here, but the bellows were there, and there he sat—he that blew the fire. We saw the puppets, but the juggler that drew the strings kept himself close.”

We need not enter here on the question of the Queen of Scots. Her conduct, and Elizabeth’s measures against her, were purely political, and had nothing whatever to do with the Reformation otherwise than that her case was made a pretext for rebellions and treasons. It has been truly observed that this portion of our history has been so deformed by controversy that there is scarcely a single event of any importance which has not been questioned or distorted to suit the peculiar views of the antagonists or defenders of the Queens respectively. The reader, however, may profitably consult Mr. Froude’s able and impartial exposition of the history of this unfortunate Princess in his *History of England*—

* *History of England*, c. xli., an. 1584. Vol. iv., p. 33. Edit. 1851.

reign of Elizabeth. But that such an outcry should be raised against Elizabeth for the execution of the Queen of Scots, and that the execution of Lady Jane Grey (Lady Dudley) by her sister Mary should be passed with scarcely a censure, is manifestly unjust. Several letters passed between Mary Queen of Scots and Pope Pius V., in which she sought his aid, with the assistance of France and Spain, to establish her claim to the throne, and the Pope was most active in his endeavours to further that claim, and in doing so he hoped to re-establish, through her, his authority and the Roman religion in this country.

In 1569 the Earls of Northumberland and Westmoreland were incited by one Nicholas Morton, a priest sent by the Pope himself to England for the express purpose of exciting a rebellion to raise Mary Queen of Scots to the throne of England and restore the authority of the Pope and religion as it existed in the previous reign. The Pope addressed a letter to the two, dated from Rome, February 20th, 1570,* urging them to rebellion, "to deliver yourselves and that kingdom from the basest servitude of a woman's lust, and to recover them to the primitive obedience of this Holy See," and, he added, "that it may be effected, we will not only assist by performing the offices you desire with Christian princes, but by immediately granting the sum of money which, according to our power, and agreeably to your request, we are able to supply." I draw special attention to the following passage: "But if, in asserting the Catholic faith and the authority of the Holy See, you should hazard death and spill your blood, far better is it, for the confession of God, to fly by a compendious and glorious death to eternal life than, living basely and ignominiously, *to serve the will of an impotent woman*, with the injury of your souls." Though they headed an army, according to Catena, of twelve thousand men, for want of resources they were dispersed in the year 1569, and they paid the penalty for their traitorous designs. We perhaps may hear of their canonization! In March, 1570, the Pope wrote to the King of Spain, urging him to take part in the general crusade against

* See Goubau, Lib. iv., ep. x., p. 290. Antwerp, 1640. The original and translation are given in Mendham's *Life of Pius V.*, pp. 128 and 254. Edit. 1832.

England, and to depose Elizabeth, "this same most deceptive woman, or rather disgrace of the Christian Republic." He used similar efforts with France, but that nation was too much occupied with intestine commotions to take an active part in the crusade against England. This was followed by the Bull of "damnation and excommunication of Elizabeth, Queen of England, and her adherents," but which fortunately was issued when the Northern rebellion had been already suppressed. This Bull bore date "5th of the Kalends of March, 1570." The Bull anathematized and excommunicated Elizabeth as a slave of impiety, a heretic and a favourer of heretics. He deposed her, and deprived her of her alleged pretended right to the crown of England, as illegitimate. He absolved all her subjects from their allegiance, and all others from their oaths, and that for ever. He positively enjoined disobedience under penalty of the same anathema and excommunication as were denounced against the Queen, and placed the whole land under his curse and interdict.* This was an open declaration of war against England; and all the Queen's subjects who accepted the Pope's Bull were traitors to their Queen and country. The aggressor was the Pope, not Elizabeth. What right had a foreign priest to interfere with this country's political or religious affairs? No more than Leo XIII. has now a right to depose Queen Victoria as a heretic. One John Felton was caught in the act of fixing a copy of this Bull on the Bishop of London's Palace gate; he gloried in the act. He was hanged as a traitor. Leo XIII. has selected the Jubilee year of Queen Victoria to beatify this Felton and several other traitors of the period in question, who are declared to be "martyrs for the cause of Christ."

The Romish paper, the *Tablet*, of February 5th, 1887, thus refers to the action of Leo XIII.:—"And who was the first (of these Martyrs) thus privileged? It will be a surprise to many to hear that the cautious Challoner barely names him in his *Martyrology*; that he is not mentioned in the *Calendar of English Martyrs*, published not many years since by a priest of the London

* *Mag. Bull. Rom.*, Lugd. 1655, Tom. ii., p. 303. I give in the Appendix B. a translation of this Bull. Mr. Mendham, in his *Life of Pius V.*, gives the original text (London, 1832, pp. 141, 257).

Oratory, and that, if we mistake not, the Bishops of England did not include him among those whose beatification they sought for from the Apostolic See. *But what the prudence and caution of his countrymen refrained from proclaiming has been proclaimed by a higher and supreme tribunal*; and the thirteenth Leo, in ranking Blessed John Felton among the martyrs, has but followed the example of the thirteenth Gregory. *Roma locuta est*, and John Felton, a wealthy gentleman of Southwark, who risked his life—and lost it—for courageously affixing a copy of St. Pius V.'s Bull of excommunication of Queen Elizabeth to the doors of the Bishop of London's residence, must be counted among the army of witnesses who testified by their death to the supremacy of St. Peter and the unity of the Church."

Mr. Law, formerly a Priest of the Brompton Oratory, in his recent work, *A Historical Sketch of the Conflicts between Seculars and Jesuits*, London, 1889, p. vii., writes:—"The list of Elizabethan martyrs given in Bishop Challoner's *Memoirs of Missionary Priests* (1741-42), and generally accepted by Roman Catholics, was approved in the ordinary process instituted by Cardinal Manning in 1874, and by him forwarded to Rome in view of the further canonical steps to be there taken for their Beatification. By an unusual procedure, the Congregation of Rites added to this traditional roll four martyrs, whom, with all others whose martyrdoms were painted on the walls of the English College in 1582 by Circignani, Leo. XIII. Beatified in December, 1886. The four were *Plumtree, the Chaplain of the insurgent Earls, who was hanged as a rebel in 1579*; John Felton, already mentioned; *Dr. Story, the civilian, one of the worst instigators of the Marian persecution, who stoutly refused allegiance to the Queen*; and Thomas Woodhouse, a priest, claimed by the Jesuits, who also, on the strength of Pius's Bull, *refused to acknowledge the right of Elizabeth to the Crown*. Challoner excluded these men because, in his opinion, they had not suffered purely on religious accounts" (p. vii. *note*).

Such is the true spirit of Romanism at the present day!

At the same time Philip, King of Spain, at the Pope's instance, determined to send the "professional butcher," the Duke of Alva, into England with all his forces, then in the Low Countries, to

assist the Duke of Norfolk, whom the Pope and Philip had appointed to be at the head of the rebellion to free the Queen of Scots, and "disinherit" Elizabeth.* A similar request was sent to the King of Portugal, and his assistance begged in the enterprise. The following passage is found in the Pope's letter to Philip of Spain, to which Catena gives the date March 5th, 1570:—"And what shall we say of the Kingdom of England, formerly so flourishing, into which,—while a woman assuming to be a Queen exercises the cruelest tyranny,—as into a kind of sink the filth of every heresy flows, a woman who, having abolished the sacrifice of the most holy Mass, having committed Catholic Bishops to dungeons, having expelled from her councils nobles and honourable men (what is miserable and horrible to be told), calls herself head of the Anglican Church. This same most deceptive woman, or rather disgrace of the Christian Republic, detains as a captive our dearest daughter in Christ, the Queen of Scotland, deprived of her kingdom and all her property, and forces Catholics by her arrogant edicts to profess heresy and deny the true faith; aiming at this one object above all, that no vestige of the Catholic religion should be left in the kingdom." With all this provocation, would any monarch sit quietly, look on, and do nothing to counteract these unchristian and diabolical proceedings of the enraged Roman Papists and others who were living, in fact, *out of the kingdom*? The secular priests *within* the kingdom exclaimed, after enumerating these facts: "Are all these things true, and were they not in hand whilst Her Majesty dealt so mercifully with you? How can you excuse these designments, so unchristian, so unpriestly, so treacherous, and, therefore, so unpriestlike" (p. 43). The Queen, however, allowed more than a year to pass before she called her Parliament together to claim their protection. In April, 1571, Parliament passed two Acts; by the first (13 Eliz. c. 1) it was made treason to deny the Queen's title, or to call her a schismatic, a heretic, or an infidel. The second (13 Eliz. c. 2) was directed against those who should put in force in this country any "Bulls, writings, or instruments and other superstitious things from the

* See Watson's *Considerations*, pp. 43-46.

See of Rome." These superstitious things were "crosses, pictures, beads, and articles called *Agnus Dei*," which latter, consecrated by the Bishop of Rome, were used as talismans, and were supposed to enchant and bewitch the people's affections from their allegiance to their sovereign. I may mention here that the heads of the conspiracy, including Rodolphi, had been imprisoned; they were all subsequently released except the Duke of Norfolk, who had aspired to the hand of Mary, Queen of Scots, and espoused her claim to the throne. Then followed, say the Secular Priests, great restraints "of the prisoners; but none were put to death upon that occasion, *the sword being then only drawn against such Catholics as had risen up actually into open rebellion*, wherein we cannot see what her Majesty did that any prince in Christendom in such a case would not have done." Of these two Acts the Secular Priests thus further record their opinion:—"We cannot but confess as reasonable men that the State had great cause to make some laws against us, except they should have showed themselves careless for the continuance of it. But, to the law; as any would have it never so extreme; yet, surely, it must be granted that the occasion of it was most outrageous, and, likewise, that the execution of it was not so tragical as many since have written and reported it. For whatsoever was done against us, either upon the pretence of that law, or of any other, would never, we think, have been attempted had not divers other preposterous occasions (besides the causes of that law) daily fallen out amongst us, which procured matters to be urged more severely against us" (pp. 44, 45).

There is nothing in these Acts which went beyond those passed by Edward III., more than two hundred years before, in order to suppress Papal encroachments, though Edward had not the same provocations or personal dangers to contend with.

On December 5th, 1571, the Pope applied to Catherine, the Queen Mother of France, to assist in dethroning Elizabeth, to be replaced by Mary; holding out the advantages that would result to France by the deposition of Elizabeth.

In 1569-1571, the priest Sander, and the Jesuits, Parsons and Stuckley, set on foot plots for creating a rebellion in Ireland under

the auspices of the Pope (*Ibid.*, p. 46). Sander, shortly after his arrival, addressed a letter to the Roman Catholic Nobility and Gentry of Ireland, in order to stir them up to rebellion. In this letter he abuses them for their loyalty "to a wicked woman, neither begotten in true wedlock, nor esteeming her Christendom, and therefore deprived by the Vicar of Christ, her lawful judge."—Sander in this letter writes:—"See you not that the next Catholic heir to the Crown (for the Pope will take order by God's grace that it shall rest in none other but Catholics) must account all them for traitors that spend their goods in maintaining an heretic against his true rights and title;" and he further threatens them, that when "the Pope's Lieutenant" should arrive, "bringing the Pope's and other Catholic Princes' aid, they should, for the maintenance of heresy, lose their goods, their lands, their honours, and undo their wives, their children, and their houses for ever."* Stuckley found such credit with the Pope Gregory XIV. (Pius V. being then dead), that he flattered that Pontiff by holding out the hope of making his son (or nephew), Bonocompagno, King of Ireland.† A Seminary was opened at Rheims for the education of Jesuit missionaries with the avowed object of sowing discord in England and Ireland, led on by the two distinguished Jesuits, Parsons and Campian. In 1572 Sanders' book appeared, wherein he publicly justified the dethronement of the Queen; and in the same year occurred the barbarous massacre of the Protestants in France. The head of Coligni (the Huguenot leader), after having been presented to the King of France and the Queen Mother, was embalmed and sent to Rome, that the Cardinal of Lorraine and the Pope might have the satisfaction of beholding it. Public rejoicings were made at Rome for this accursed event. A solemn service of thanksgiving was performed, at which the Pope himself assisted; and, as Bonani says, "that the slaughter was not executed without the help of God and the divine counsel, Gregory inculcated in a medal, struck on the occasion to commemorate the most enormous crime with which the annals of the Christian world had ever been stained, and a painting

* See *Original Letters, illustrative of English History, of H. Ellis, F.R.S.*, 2nd series, vol. 3. Lond. 1827.

† *Hume*, cap. xlv.; *Camden's Annals*, p. 203. London, 1635.

was executed by order of the Pope to commemorate the event.”* This was not very re-assuring ! By the machinations of the Guises, a plot to entrap the Queen was treacherously conceived. She was solicited to visit the Queen Mother of France at Jersey, which met the timely rebuke of Lord Burleigh.† Cobbett has the barefaced assurance to assert that, to this time, 1572, the number of Elizabeth’s victims was twice as great as those who suffered by the massacres of France, known as the “St. Bartholomew Massacres” [293]. He asserts that the Queen was “daily racking people nearly to death to get secrets from them ; she was daily ripping the bowels out of women, as well as men, for saying or hearing Mass” at this very period [293]. But he prudently withholds the citation of any single example. The statements are simply untrue.

According to Dodd, the Romish Historian, it was six years before any one suffered under this reign. According to the *Calendar*, published in 1887 with the imprimatur of Cardinal Manning, the first three, after Felton’s case, before mentioned, in 1570, who were executed were Mayne in 1577, and Nelson and Sherwood in 1578, that is nineteen years after the accession of Elizabeth, and seven years after the publication of the Pope’s Bull of excommunication. These men were emissary priests sent into this country for the purpose of alluring the people from their allegiance and fomenting sedition ; “they taught that the Queen was a schismatic and a heretic, and therefore to be deposed ; for this they suffered death,”‡ in fact, as traitors.

The Priest Berington, in his Introduction to the *Memoir of Gregorio Panzani*,§ states that “after the promulgation of the Bull six queries were generally proposed to the Priests who were arraigned,”—not, be it observed, proposed to priests indiscriminately, but to those who had been arrested in the commission of

* Southey’s *Book of the Church*, ch. xv., 4th edit., p. 398. Strype’s *Annals*, vol. ii., pt. 1, b. i., c. xviii., p. 242. Oxford, 1824. As to the medal, this is recorded by the Roman numismatician Bonani, *Numism. Pontiff. Rom. a temp., Mart. V.*, Tom. i., p. 336. Rom. 1699.

† *Camden*, b. ii., p. 162.

‡ *Camden, Annals.* p. 216.

§ P. 34, note. Edit. 1793. British Museum mark 1126.

treasonable acts.—“ They regarded the import of that Bull, the deposition of the Queen as pronounced in it, and what should be the conduct of good subjects in reference to both. Few answered, I am sorry to observe, as became loyal Englishmen and faithful citizens. They seemed rather to consider themselves as the subjects of a foreign master, whose sovereignty was paramount and whose will was supreme.” And this, too, is the testimony of a Roman priest !

It was during the rebellion in Ireland, fostered by the emissaries from the Romish seminaries, that Gregory XIII. renewed the Bull of excommunication against Elizabeth in the same terms as the previous Bull of Pius V. It is dated May 13th, 1580, and in addition it granted “the same plenary indulgence and remission of all sins which those obtained who warred against the Turks and for the recovery of the Holy Land.”* The Pope, in fact, declared another crusade or “ Holy War ” against England. He appealed to the religious bigotry of the Romish subjects of the Queen, holding out the delusive hope of eternal salvation by the remission of all sins to all who should become rebels and regicides ; and, forsooth, they were first to confess and express contrition ! Confess that they were about to rebel, to become regicides ! for be it understood an Indulgence is professed to be granted only after confession in the tribunal of Penance. “ The story of the Duke of Guise’s ‘ intendment,’ 1582-54, is fully and candidly told by Father Knox (of the Brompton Oratory) in his introduction to the *Letters and Memorials of Cardinal Allen* (pp. xxxiv.-lxxix). It included a plan for the assassination of Elizabeth (May, 1583) by the hand of a secret Catholic near her person. The proposal, described by F. Knox from the Record Office transcripts, of certain papers in the Vatican archives which had never before been printed, was approved by the Archbishop of Glasgow, by the nuncio at the French Court, by the Cardinal Como, by King Philip, and, as the writer admits ‘ perhaps by the Pope himself.’ ” † This was nothing new in the Romish system. Jaurigni and Belthazar Gérard, assassins of the Prince of Orange ; the Dominican Jacques Clémens, John

* See Wilkins’ *Concilia Brit.*, vol. iv., p. 296. London, 1737.

† Law’s “ Introduction ” to *A Historical Sketch of the Conflicts between Jesuits and Secularists*, 1889, p. 11.

Châtel, and the (ex feillant) Monk Ravailac and the other regicides of those days, first confessed their intended crimes, and then went on their bloody errands with a pure conscience. Strada tells us himself that Jaurigni dared not undertake his enterprise without having first fortified himself with the celestial bread, and purged his soul by confession at the feet of a Dominican.* No sane man will believe Cobbett that he was sincere when he defended such nefarious principles. However pure, according to their estimation, the motives may have been, the means adopted were diabolical. Well might the more orderly of the Roman priesthood exclaim, "that the proceedings held against Her Majesty well weighed, these foreign Jesuitical practices have been the cause of all our troubles."† An army of Italians and Spaniards was raised, under colour of restoring the Romish religion, but, in fact, with the purpose of raising a rebellion in Ireland.‡ The Pope also sent a large sum of money through Sander, his Nuncio. These proceedings in Ireland called forth a proclamation, dated January 10th, 1581, "for the recall of all English students from foreign seminaries, and for the banishment of all Jesuits and seminary priests from England."§

A few words as to these foreign seminaries. Camden informs us (b. ii., p. 216):—"Out of these seminaries first a few young men, and then more as they grew up, entering over-hastily into holy orders, and being instructed in such principles of doctrine as these, were sent forth into divers parts of England and Ireland to administer (as they pretended) the sacraments of the Romish religion, and to preach. But the Queen and her Council found that they were sent underhand to withdraw the subjects from their allegiance and obedience due to their Prince, to bind them by reconciliation to perform the Pope's commandments, to raise intestine rebellions under the *seal of confession*, and flatly to execute the sentence of Pius Quintus against the Queen: to the end that way might be made for the Pope and the Spaniards, who had

* See Voltaire, *Phil. Dic.*, *Title Confession*, p. 73, vol. xxxiv. Paris, 1785.

† Watson's *Considerations*, p. 59.

‡ Camden's *Annals*, b. ii., p. 213.

§ Dodd's *Church History*. Tierney's Edit. 1839, vol. iii., app. No. v. See also Strype's *Annals of Eliz.*, vol. iii., pt. i., b. i., ch. iv., p. 57. Oxford, 1824.

of late intended the conquest of England.” And the Rev. Mr. Berington, the same Romish priest as I have before quoted, thus expresses his opinion, when recording the establishment of these foreign seminaries by disaffected English priests who had been obliged to leave the country by reason of their treasonable proceedings:—“This secession I lament, because, had these men remained at home, patient of present evils, and submissive as far as might be to the laws, had they continued the practice of their religion in retirement, and distributed, without clamour, instruction to those that claimed it, the rigour of the legislature would soon have relaxed, no jealousy would have been excited, *and no penal statutes, we may now pronounce, would have entailed misfortunes upon them, and their successors.*” Speaking of these seminaries abroad from which the persecuted missionaries had emigrated Mr. Berington adds:—“It will not be denied that, from the operation of various causes, our foreign houses soon imbibed an ultramontane spirit, which, as it flattered—and by flattering secured the favour of Rome, so did it offend—and by offending draw down upon our heads the vengeance of the British Government. The doctrine of deposing princes and disposing of their crowns, with other concomitant maxims of a like tendency, were the *pabulum* on which the ultramontane spirit fed; and we may too easily discover, in reading their works, that the divines of our English seminaries had, with a culpable inattention to circumstances, espoused those dangerous tenets. Their direct application to the Princess on the throne, and to many events of her reign, proved too evidently that they were not tenets of barren speculation, calculated for the exercise of school disputation only; and if they rendered the men who maintained them obnoxious to the State, exposing them to persecution and imprisonment, and sometimes even to death, it should not excite our wonder.”*

According to the statement of the ex-priest of the Brompton Oratory, T. G. Law, in his Introduction to Bagshaw’s book, under the title of *Historical Sketch of the Conflicts between the Jesuits and Seculars*,† he attributes to William Allen (Cardinal and refugee),

* *Memoirs of Panzani, &c.*, pp. 20, 23, 24. Edit. 1793.

† David Nutt, Strand, 1889, p. vii.

the founding, single-handed, of the Seminary at Douai in 1568; and in 1574 he was able to despatch four young priests into England; and before another six months he had sent upwards of a hundred. These men, he says, "were as a rule undistinguished by birth, learning, or abilities. One effect, however, of the foreign emissary was noteworthy. With its offer of board and education free to all comers, it served as a disturbing force upon the universities at home. Young men with Catholic tendencies and ambitions of martyrdom, discontented and restless boys in quest of adventures, students who had got into scrapes at their colleges, ran away abroad. With them went, so Parsons tells us, 'poor serving-men, soldiers and wanderers,' not to speak of others whom curiosity and cupidity led to play the spy and sell their information to the government. All such deserters were welcome to the camp of the large-hearted and unsuspecting Allen. He soon had more in his hands than he could manage."

Evidence of the seditious instruction given to the Missioners sent forth from these colleges is furnished by the letter of Cardinal d'Ossat to Henry IV. of France, November 26th, 1601, in which the Cardinal writes that "the chief thing attended to in these colleges is to instil into the youths the belief that the King of Spain is the rightful heir to the Crown of England. . . . Those of them who become thorough Spaniards are sent back to England to spread the Spanish political creed, to keep the Spaniards well informed of what is passing in England, and to report upon the best means of subjecting the country to Spain. They are to be ready, if necessary, to suffer martyrdom, not so much for the Catholic as for the Spanish creed."*

The writings of Cardinal Allen fully bear out the charge that the missionary priests sent out from these foreign Seminaries to England were educated in principles of sedition and rebellion. In his work, entitled *A True and Modest Defence of English Catholics that suffer for their Faith both at Home and Abroad; against a false, seditious, and scandalous libel—"The Execution of*

* Introduction, *Records of English Catholics*, vol. i., pp. cvi., cvii. David Nutt, Strand, 1882. Published under the authority of the Brompton Oratorians.

Justice in England," Cardinal Allen writes: "There is no warre in the world so just or honorable, be it civil or foraine, as that which is waged for religion; we say for the true, ancient Catholique, Romane religion; which by the laws of holie Church and all Christian nations is adjudged to be the onlie true worship of God; and unto the obedience of which all princes and people have yielded themselves either by othe, vow, or sacraments, or everie of thes wayes. For this it is godlie and honorable to fight in such order and time, as we be warranted in conscience and love, by our supreme pastors and priestes.

"Likewise when Kinges, that before were infidels, doe enter by baptisme into the Church, they submit their sceptres to Christ, and consequentlie make themselves *subject and punishable*, if they revolt from their faith and promise.

"Upon these conditions, therefore, and no other, Kinges be received of the bishop that in God's behalf anointeth them: which othe and promise being not observed, they breake with God and their people: and their people *may, and by order of Christ's supreme minister, their chiefe pastor on earth, must needes breake with them*.

"Finally, the parents that become heretics lose the superiority and dominion they have by law or nature over their own children. Therefore *let no man marvel that in case of heresy the sovereign loseth his superiority and right over his people and kingdom*: which cannot be a lawful Christian state or commonwealth without due obedience to Christ and to the Church's laws; but may well consist and not perish at all by change of their prince or king." Throughout the whole of this work Allen maintains, and labours to defend, the deposing power of the Pope.*

It was in 1581 that the arch-traitor and Jesuit, Campian, a hopeful pupil of one of the foreign seminaries, who, to the last, proclaimed and maintained his treasonable language against the Queen, was executed. "Campian being asked first whether Queen Elizabeth was a lawful Queen refused to answer; then

* See *Letter addressed to the Catholic Clergy of England*, by Sir John Throckmorton (a Roman Catholic). Printed by J. P. Coghlan, 37, Duke Street, London, 1792.

whether he would take part with the Queen or the Pope, if the latter should send forces against the Queen, he openly professed and testified under his hand that he would stand for the Pope. Afterwards, some others also were examined for the same causes, whereas, in full ten years after the rebellion, there had been no more than five Papists put to death.”* Now Campian and the other religious enthusiasts had a perfect right to maintain their own opinions, even as Englishmen, in favour of the Pope; but holding such opinions, their duty was to hold their peace, if they desired to remain in the country, or to leave it if they preferred the rule of the Pope. They knew the penalty that awaited their treasonable acts. Cobbett has nothing to say in Campian’s defence. The open insolence of these Jesuit missionaries was, indeed, so gross, that some of them did not even dissemble the fact that they had returned to England for no other purpose than to absolve all Her Majesty’s subjects from their allegiance and obedience, giving absolution under the seal of confession; acting in all this under the direct authority of the Pope;† “telling us,” say the Secular Priests, “many fair tales, and alluring us with sundry great promises, all of them mere illusions, falsehoods, and most monstrous instigations and jugglings.”‡ This called forth the Act 23 Eliz. c. i., “An Act to retain the Queen’s Majesty’s subjects to their due obedience.” It declared those to be guilty of high treason whosoever should persuade subjects from their obedience to their Queen, and from the religion established in England, and should propose to reconcile them to the Church of Rome. A fine was imposed on those who should absent themselves from the parish Church, and fines and imprisonment for hearing and saying Mass. Abstractedly it would appear that the remedy was most severe, and fell hardly on innocent persons, and the Act is dwelt upon as an isolated and unprovoked enactment. This was the only method to detect traitors. But even the administration of this law was tempered with mercy. The French historian, Rapin, testifies that “as long as the Court imagined that these men only administered the sacraments in private to those of their religion, no notice seemed to be

* Camden’s *Annals*, b. iii., p. 240. 1635. † Camden, b. iii., p. 241.

‡ Watson’s *Considerations*, p. 57.

taken of it.”* The urgency and necessity of the times required severe measures. Loyal subjects knew this necessity, and with few exceptions it was only resisted and evaded by the traitorous and disloyal.

The comprehensive scheme for the subjection of England to Papal rule was disclosed by the discovery of “a Memorial for the Reformation in England,” drawn up by the Jesuit, Parsons, and discovered in a closet of King James II., on the flight of that monarch. It was published by the Rev. Dr. Gee, the Chaplain in Ordinary to William and Mary, in the year 1690 (referred to ante p. 113), and is acknowledged a genuine document by Father Clark, the Jesuit editor of the Roman Periodical, the *Month*, for November, 1889, under the title, “A Jesuit Scheme for the Reformation of England,” and the principles and means there proposed are recommended for adoption, and he affirms that Parsons’ object was “to provide such plans for the future that Catholics may avail themselves of them if the occasion offers of restoring the Church in England.” This Memorial proposed the restoration to Romanists of all the Cathedrals, Churches, Universities, Bishoprics, and all ecclesiastical offices in the kingdom; the restitution of all lands confiscated during the reigns of Henry and Edward; excusing the Bull of the Pope’s confirmation on the plea that, “like a prudent and pious mother, she (the Apostolic See) was content to take of her children what she could get, rather than lose all”! He points out how heretics are to be dealt with, to be “reduced by reason and *sweet means, as far as may be*,” but “liberty of religion is not to be tolerated to any person, for any cause or respect whatever.” “All meetings, assemblies, preaching,” &c., are to be prohibited. “Apostates and obstinate perverters,” &c., are to be left to be treated by “the wisdom of the Commonwealth” (the secular arm); the throne to be occupied only by a [Roman] Catholic Prince, to be provided with a “Temporal Council” of eminent men of “the Catholic Faith,” the Head of the Council to be “the King’s Confessor,” and the succession to be maintained exclusively in a “Catholic line;” the Parlia-

* Tindal’s *Rapin*, vol. ix., p. 620. London, 1729.

ment, both Upper and Lower House, to be exclusively "Catholics." Various Institutions for *Tests*, and *Penal Laws* were to be enacted, and all previous Laws prejudicial to the Roman faith to be abrogated; a "Council of Reformation" to be instituted, but at first the title of "Inquisition" to be avoided, whose first duty should be to issue an edict "with all severity" "ordering under pain of great punishment that no religious or ecclesiastic whatever do enter into the realm without presenting himself before the Council," and to show cause why he has so come, "and to stand to the determination of the Council for his abode or departure again." The Council, under a Faculty from the Pope, to have the distribution of all livings, "without respect of former possessors;" the establishment of Seminaries and Colleges; to institute an "Order" of Knights for the suppression of heretics; and to see that all heretical books be burnt; and lastly, to establish the Inquisition as maintained in "Spain, Italy, and Rome." The system here laid bare to extend to Ireland.*

The reader has now before him an outline, (want of space compels me to limit my notice), of what we as a Protestant nation would have been subjected to, had the Armada scheme succeeded, and England again being placed under subjection to the Pope and Roman Bishops.

And now let us turn to Cobbett's version. In two short sentences [267-268] he embodies the history of these twenty-three years of Elizabeth's reign! He first mentions the Act of 1 Eliz. c. 1, wherein he utterly misrepresents that "*all persons were compelled to take the oath of supremacy on pain of death.* Thus," he adds, "was a very large part of her people at once condemned to death for adhering to the religion of their Fathers;" and from the first year of her reign, he springs with one bound to the twenty-third, without one single reference to, or a hint at, all the intervening plottings, conspiracies, and rebellions above (but briefly)

* A copy of Dr. Gee's original edition is in the British Museum Library. And the Brompton Oratorians, in their *Records of English Catholics*, 1882, p. 395, state that a MS. copy of this "Memorial" is now in the archives of the [R.C.] See of Westminster, and another in the Public Library of Douay.

enumerated, and without giving any dates to guide the reader ; as if the two enactments immediately followed one another. He adds :—" Besides this act of monstrous barbarity [*i.e.* the Act of Supremacy], it was made high treason in a priest to say Mass ; it was made high treason in a priest to come into the kingdom from abroad ; it was high treason to harbour or to relieve a priest. And on these grounds, and others of a like nature, *hundreds upon hundreds* were butchered in the most inhuman manner, being first hung up, then cut down alive, their bowels ripped up, and their bodies chopped into quarters ; and this, I again beg you, sensible and just Englishmen, to observe *only because the unfortunate persons were too virtuous and sincere to apostatize from the faith, which this Queen had at her coronation, in her coronation oath, solemnly sworn to adhere to and defend.*" Was there ever such a perversion of truth ? Is it not a mockery to call such a book as Cobbett's a "History of the Reformation" ? The country being overrun by these incendiaries, the Jesuits from abroad, it was only by stringent measures that they could be discovered. But let me again repeat the words of the Secular Priests themselves :—" These foreign Jesuitical practices have been the cause of all our troubles." Cobbett has placed it wholly out of our power to convict him of precise perversions. He has not named one single instance of alleged persecutions for religion ; his charges are all clothed in generalities. He might, however, have quoted the letter he himself has preserved in his own edition of the *State Trials*, found on the Romanist Parry, who was executed for a design to murder the Queen.* Cobbett gives the original text ; the translation is given by Strype in his *Annals of Elizabeth*.† This letter, actually found on his person, was from Cardinal Como, encouraging him to proceed in his intention to murder the Queen, and informing him that it had the entire approbation of the Pope, who granted him " plenary indulgence and remission of all his sins, according to his request." Was this execution an " act of monstrous barbarity " ? Was Parry one of the " unfortunate persons too virtuous and too

* An. 1584. No. 60, vol. i., col. 1105.

† Vol. iii., pt. i., b. i., c. xxi. Oxford, 1824 ; and see Camden's *Annals*, b. iii., p. 274. London, 1635.

sincere to apostatize"? and was he "condemned to death for adhering to the religion of his fathers"?

Then again, why has Cobbett not mentioned the conspiracy of Somerville and Arden in 1583, whose avowed object was the assassination of the Queen?* And has he nothing to record of Throgmorton's conspiracy to betray his country to the enemy?† or of the Jesuit Campian's book, wherein he "exhorted the Queen's women to commit the like against the Queen as Judith had done with commendation against Holofernes"?‡—nor Cardinal Allen's Admonition to "the nobility and people of England and Ireland" exciting to rebellion, speaking of Elizabeth in the most abusive terms? The reader will find an exact reprint of this exceptional document published by the Rev. J. Mendham in 1842. It must be borne in mind that we are now at the period when the alleged cruelties perpetrated by this "ferocious Protestant apostate Elizabeth," with whose butcheries and other cruelties the cruelties of the Inquisition, the massacres of St. Bartholomew, were nothing in comparison—a mere nothing—were at their highest pitch according to Cobbett. Well, what was the conduct of the people of England in regard to these traitorous proceedings, these attempts on the life of their Queen, in the midst of these alleged rippings and butcheries? The nation became so alarmed and excited that they formed associations "the purport of which was to defend the Queen, to revenge her death or any injury that might be committed against her, and to exclude from the throne all claimants, what title soever they might possess, by whose suggestion, or for whose behoof, any violence should be offered to Her Majesty."§ So imminent was the danger considered that Parliament confirmed the acts of this association; and further it was deemed expedient, "for the greater security, that a Council of Regency, in case of the Queen's violent death, should be appointed to govern the kingdom, to settle the succession, and to take vengeance for that act of

* *Camden*, b. iii., p. 257.

† *Camden*, p. 254.

‡ *Ibid.*, p. 262. Also Strype's *Annals*, vol. iii., pt. i., b. i., c. 20, p. 358, and c. 23, p. 407. Oxford, 1824.

§ *Camden*, b. iii., p. 275. Also Hume's *Hist. of England*, ch. 41, vol. iv., p. 25. Edit. 1830.

treason" (27 Eliz. c. 1); and yet at this very time Cobbett asserts that "such were the peculiar circumstances of the times that this wicked woman escaped, not only for the present but through her long reign, *that general hatred from her subjects which her character and deeds so well merited*" [321]. It being universally admitted that the Jesuits, who had ever been found the most active in conspiracies and rebellions, were the instigators of these traitors, we are not surprised that an Act was passed "against Jesuits, seminary priests, and other such like disobedient persons" (27 Eliz. c. ii.). The Preamble of this Act carries its own justification:—

"Whereas divers persons, called or professed Jesuits, &c. . . . daily do come and are sent into this realm of England . . . of purpose . . . not only to withdraw her Highness' subjects from their due obedience to her Majesty, but also to stir up and move seditious rebellion and open hostility within the same her Highness' realms and dominions, to the great endangering of the safety of her most royal person, and to the utter ruin, desolation, and overthrow of the whole realm, if the same be not the sooner, by some good means, foreseen and prevented; for reformation whereof be it ordained," &c.

The following abstract of the provisions of this Act is given by Hume* :—

"It was ordained that they should depart the kingdom within forty days [of the ensuing feast of St. John the Baptist]; that those who should remain beyond that time, or should afterwards return, should be guilty of treason; that those who harboured or relieved them should be guilty of felony; that those who were educated in seminaries, if they returned not in six months after notice given, and submitted not themselves to the Queen before a bishop or two justices, should be guilty of treason; and that if any, so submitting themselves, should within ten years approach the Court, or come within ten miles of it, their submission should be void."

Such was the state of exasperation against these foreign conspiracies, that the law was enforced in some cases with severity.

* *History of England*, vol. iv., p. 26. Edit. 1830.

But Cobbett does Elizabeth great injustice by stigmatizing her individually, on this account, with ferocity or malignity. We have it happily recorded that she expressed great offence at the severity with which the magistracy and judges treated the accused:—"Some of those concerned in the cognizance of these matters thought it necessary to publish a paper in their vindication. In this defence they protested the priests had milder usage than they deserved; that they were never put to the question on the score of their religion, but only when they lay under violent presumptions of practising against their country and prince upon vehement suspicion. . . . But the Queen not being satisfied, commanded the executioners to forbear tortures, and the judges to refrain putting to death; and not long after, seventy priests, some of whom were condemned, and all of them under prosecution, were set at liberty and banished."*

In 1586 another serious conspiracy against the Queen's life was discovered, headed by Babington, which also was hatched at the foreign seminaries. Those concerned in it taught that the Bull of Pius V. against Elizabeth emanated from the Holy Ghost; that it was meritorious to take away the life of heretical Princes; and to perish in the attempt was martyrdom.† Babington's letter to the Scottish Mary discloses the scheme for liberating her, and "dispatching Elizabeth, the usurper of her rights."‡ These wretches, on their apprehension, betrayed each other, and disclosed the whole conspiracy. The fury of the people was beyond bounds.

If the Pope, who all this time was fanning the flames of rebellion, could prostitute his person and dignity to such measures as I have attempted faintly to describe, he and his partisans have no right to complain of the necessary antagonistic measures.

The traitors were hanged and quartered and disemboweled—but not for holding the religion of their fathers, unless it be maintained

* Collier's *Eccl. Hist.*, pt. ii., b. vii., p. 591. Folio edition. Camden's *Annals*, b. iii., p. 252. London, 1635. See also Strype's *Annals*, vol. iii., b. i., c. 17, p. 296. Oxford, 1824.

† Camden, *Annals*, b. iii., p. 301.

‡ See *State Trials*, vol. i., No. 62, col. 1137; and Dodd's *Church History*. Tierney's edit., 1839. Vol. iii., p. 23.

that their traitorous conduct formed part of that system. Cobbett says they died for their religion! To come from foreign parts and deliberately to enter into a conspiracy to murder the Queen, and on being detected to be hanged, was to die for religion! Cobbett would perpetuate the libel that the crime of regicide was a doctrine of the Roman Church, if only the prince was a heretic!—and Romanists of the present day actually endorse this opinion by the publication and circulation of this book! and their *Calendar of Martyrs*, edit. 1887, approved by Cardinal Manning, tells us that they “died for Christ’s sake;” and Leo XIII. has selected Queen Victoria’s jubilee year to beatify the majority of these traitors! Of course Cobbett keeps out of view the “cause,” and only gives the “result;” and to make his case good he is compelled to assert that all these men suffered for the innocent cause of adhering and acting up to their religion! It was of these very persons the Secular Priests said—“Might not the Queen justly repute them for traitors and deal with them accordingly? Sure we are that no King or Prince in Christendom would like, or tolerate, any such subjects within his dominions, if possibly he could be rid of them.”* I am not justifying the modes adopted of putting them to death; far from it. It was barbarous, most barbarous; but not so cruel as burning them alive. But why is the Queen made responsible for the Act? The people were worked up to a frenzy, and they took a savage vengeance on traitors, who would have murdered their beloved Queen could they have had the opportunity. Cobbett writes as if cruelty was now new to the Christian world and practised alone by the Reformers. He knew better; and the history of Popish persecutions is too well authenticated to be here again recorded. Some of these men had pledged their faith and their lives to assassinate the Queen; they were convicted on the clearest testimony; they were treated as traitors, that is—hunged, disembowelled and quartered. Unless it be maintained, and I repeat it, that to murder a so-called heretical Queen is a point of religion, these men, forming only a small part of those who were guilty, thus suffered as traitors; but what was that death compared

* Watson’s *Considerations*, p. 53. Reprint, 1831.

to being burnt alive by a slow fire, as were Cranmer, Ridley, and Latimer, and an army of martyrs, for the simple crime of refusing to believe in the theological monstrosity of transubstantiation? Let it be proclaimed from the housetop:—Traitors and would-be regicides suffer death for their religion! Cobbett says so, and Romanists endorse the theory by a publication of his opinions!

Cobbett is lavish in his expressions of indignation that some French Huguenots should “put Havre and Dieppe into the hands of the English”—“an infamous and treacherous proceeding”—“to sell their country under the blasphemous plea of a love of the Gospel” [275]; but he has not one word of condemnation for Sir William Stanley and William Yorke, both Papists, who, in 1587, treacherously surrendered to the Spaniard a fort near Zutphen, in Gelderland, the charge of which had been entrusted to Yorke as Governor. Sir William induced the officers and soldiers of his regiment, 1300 in number, to desert with him, on the plea “that his conscience did not allow him to fight for heretics; he sent for priests to instruct his regiment, giving out that this should be a *seminary regiment of soldiers*, which should defend the Romish religion by arms as the seminary priests did by writing.” Cardinal Allen, an Englishman, aided and abetted this design; he sent priests with written instructions, founded on the Bull of Pius V., “both commending the treason, and exciting others to the like perfidiousness, as if they were not bound to serve nor obey an excommunicated Queen.”* Stanley betrayed the trust committed to him by the Earl of Leicester, who had given him the honourable title of knighthood.†

The same Secular Priests, the loyal Romanists of England, said that this act of disloyalty of Stanley “greatly prejudiced them that were Catholics at home, so was the defence of that disloyalty by that worthy man [Cardinal Allen], but by persuasions, as they thought, of Parsons, greatly disliked of many both wise and learned.” They complained that Cardinal Allen sided with the “lewd Jesuits,” in teaching that “in all wars which may happen

* Camden's *Annals*, b. iii., p. 353.

† See Watson's *Considerations*, p. 55; and Priest Berington's “Introduction,” *Life of Panzani*, p. 52. Edit. 1793.

for religion, every Catholic man is bound, in conscience, to employ his person and forces by the Pope's direction, viz. how far, when and where, either at home or abroad, he may and must break with his temporal sovereign."* What is accounted high treason in a Protestant is deemed a religious virtue in a Papist, who "on pain of damnation is bound to do the like."† This, then, is the confession made by Roman priests themselves of the day; so that the present Pope—as Pius V. and Gregory XIII. and Clement VIII. have done—has only to declare a crusade against any so-called heretical prince, and, according to Jesuit principles (and on this theory, in which Cardinal Allen agreed, and on which Sir William Stanley and the troops under him actually acted), every Romanist, "for conscience sake," is bound to turn traitor to his Queen and country. This is a natural and inevitable conclusion, for is not *Semper eadem* the motto of Rome? Was this the religion Cobbett would have wished to bring back into this country, and of which he appears as the hired advocate? Is this the religion Romanists of the present day would desire to encourage by the circulation of this so-called History? But there were in those days, as there are at the present time, honest and conscientious Romanists; for mark the protest of the Secular Priests. After minutely recounting the series of other traitorous designs to which I have only in part referred, they make the following comments (p. 56)—"These things [*i.e.* these treasonable acts] we would not have touched had they not been known in effect to this part of the world, and we thought it our duties to show our own dislikes of them, and to clear Her Majesty (so far as we may) from such imputation of more than barbarous cruelty towards us as the Jesuits in their writings have cast by heaps upon her, they themselves (as well in our consciences and before God)

* Watson's *Considerations*, pp. 55, 56.

† See Letter written by Allen "Imprinted at Antwerpe, 1587." "Wherein is shewed both howe lawful, honorable, and necessarie that action [by Sir William Stanley] was, and also that of others, especially of the English Nation that detain anie towns, or other places in the Low Countries from the King Catholike, are bound upon pain of damnation to do the like." Edited, with an introduction by T. Heywood for the Chetham Society, 1851, and quoted by Law in his *Historical Sketch of the conflicts between Jesuits and Seculars*, 1889, p. xix, note.

having been, from time to time, the very causes of all the calamities which any of us have endured in England since Her Majesty's reign, which we do not write simply to excuse Her Highness, although we must confess we can be contented to endure much rather than to seek her dishonour, but for that we think few princes living, being persuaded in religion as Her Majesty is, and so provoked as she hath been, would have dealt more mildly with such their subjects (all circumstances considered) than she has done with us."

The case of Sir William Stanley was the more serious to the country, as he had served the Queen "with singular fidelity and fortitude in the Irish war."* These treacheries, instigated by the "foreign influenced" Jesuits, called forth in this year, 1587, a more stringent Act (29 Eliz. c. 6) "for the more speedy execution of the Statute 23 Eliz. c. 1, entitled 'An Act to retain the Queen's Majesty's subjects in their due obedience.'"

It was at this time that the plot of the French Ambassador in England, L'Aubespine, to assassinate the Queen, was discovered. He sought to bribe Stafford, the son of one of the Queen's maids of honour, in which however he failed, and then by "rich bribes" he sought to accomplish his purpose through his secretary Trappy.† But an All-Gracious Providence was watching over Elizabeth; it was not the Papist's fault that the Queen did not come to a sudden and violent death.

We now come to the eventful year 1588, rendered ever memorable by the invasion of England by the Spaniards with their so-called "Invincible Armada." This, and the imprisonment and execution of Mary, Queen of Scots, are the only two historical incidents of this reign that Cobbett notices: the rest is vituperative declamation. The invasion was an incident too important to pass over. He says:—"The dangers of England were really great; but though these dangers had been brought upon it solely by Elizabeth's malignity, bad faith, and perfidy"—where is the proof?—"England was still England (continues Cobbett) to her people, and they unanimously rallied round her. On this occasion, and, indeed,

* Camden, b. iii., p. 233.

† Camden, p. 336.

on all others when love of country was brought to the test, the Catholics proved that no danger of oppression could make them forget their duty as citizens or as subjects. The intended invasion was prevented by a tremendous storm, which scattered and half destroyed the Spanish fleet, called the *ARMADA*, and in all human probability, the invaders would not have succeeded even if no storm had arisen. But, at any rate, there was *great danger*; no one could be certain of the result; the Catholics, had they listened to their just resentment, might have greatly added to the danger, and, therefore, their generous conduct merited some relaxation of the cruel treatment which they had hitherto endured under her iron sceptre. No such relaxation took place; they were still treated with every species of barbarous cruelty; subjected to an *inquisition* infinitely more severe than that of Spain [!] ever had, or even ever has been; and, even on the bare suspicion of disaffection, imprisoned, racked, and not unfrequently put to death" [322-323]. A statement utterly untrue, and he gives no proofs; but this is all Cobbett thinks proper to say on this momentous subject. It was no fault of the Pope, nor lack of energy and plottings of the Jesuits, that the Romish subjects held to their Queen. The event incontestably proved that Her Majesty's subjects were peaceable and contented, and would have remained so but for the plottings of these "foreign-influenced Jesuit Priests;" and these are the words of Dr. O'Connor, a Roman Priest.

It has been attempted to be proved that this invasion was a political affair of Spain, in which Papists and the Pope had no part, and Cobbett seeks to confirm that impression. Indeed, the Romanist, Dodd, the Church Historian, asserts that this invasion "was entirely the King of Spain's own project, wherein neither the English Catholics nor the See of Rome did any way concern themselves."* That the invasion was instigated by the Pope see Camden's *Annals*† for proofs. Further we have undeniable evidence that the Armada expedition was undertaken under the direct patronage and blessing of the Pope. I refer to the *Records*

* Tierney's Edition, 1839, vol. iii., p. 28.

† B. iii., pp. 358, 359. Edit. 1635.

of the English Catholics, published in London, 1882 (David Nutt, 270, Strand), under the directions and approbation of Cardinal Manning, by the FATHERS OF THE BROMPTON ORATORY, London, with an introduction by Father F. Knox, D.D., Priest of the Congregation of the Oratorians. The work purports to be a faithful transcript of original documents, with translations, taken from the principal libraries of Europe, notably the archives of Simancas. They exhibit the despatches sent to Philip II., by Count Olivera, Spanish Ambassador at the Roman See, with "a summary of the several points submitted by the Spanish Ambassador for the consideration of the Pope, as well as a Report of the reply made by the Pope to each point." In one of these communications Olivera writes :—

"His Holiness returns infinite thanks to God that he (the Pope) *has been the instrument of setting in motion* his Majesty, to whom he gives many blessings for the zeal with which he is disposed to engage in an undertaking so worthy of the calling of the Christian King."

The second point submitted was :—

"That the end and declared ground of the enterprise shall be to bring back that kingdom to the obedience of the Roman Church, and to put in possession of it the Queen of Scotland, who so well deserves it for having remained firm in the faith in the midst of such calamities."

We are then informed that the Pope's reply was :—"His Holiness praises and agrees to what His Majesty here promises."

Philip, we are here informed, applied to the Pope for pecuniary aid. We have then the Pope's reply :—"He offers his Majesty, as soon as the expedition has set sail for the enterprise against England, to give 200,000 crowns, and he will give 100,000 more the moment the army has landed in the Island; and yet further 100,000 more at the end of six months; and in like manner after another six months 100,000 more; and if the war lasts longer, his Holiness will continue to give each year 200,000 crowns, meaning, by the continuance of the war, that the person (Queen of Scots) who ought to have the kingdom is not yet put in possession of it."

The despatch goes on to state that the Pope was ready to send an army of Italians "to employ in this enterprise."

"Besides this he (the Pope) will not fail to excite and animate all the Italian Princes to so glorious and holy an enterprise, which if it turns out prosperously, as with God's favour is hoped, his Holiness' intention is that the Apostolic See should recover and be effectually replaced in possession of the revenue, rights, jurisdiction, and actions which it formerly had in that kingdom before Henry VIII. apostatized from the faith," and Olivera adds in his despatch February 26th, 1586, "that Catholics of England had several times made an offer to pay whatever was spent in the enterprise."

The event took place in July, 1588. The expedition had been long in preparation. Sixtus V. was then Pope. He issued a Bull wherein he renewed the sentence of his predecessors Pius V. and Gregory XIII., of the excommunication and deposition of Elizabeth. He "published in print a crusade against England and Ireland as against the Turks and Infidels, wherein out of the 'Treasure of the Church' he gave plenary Indulgences to all that rendered assistance. Whereupon the Marquis of Burgrave, of the House of Austria; the Dukes of Pastrana; Amedus of Savoy; Vespasian Gonzaga; John de Medeces, and very many noblemen from all parts gave their names voluntarily to this enterprise."* Cardinal Allen accordingly issued "An admonition to the nobility and people of England and Ireland concerning the present wars, *made for the execution of his Holiness' sentence* by the high and mighty King Catholic of Spain"—"Our said Holy Father, of his benignity and favour to the enterprise, out of the spiritual treasures of the Church committed to his custody and dispensation, granted most liberally to all such as should assist, concur, or help in anywise to the deposition and punishment of the above-named persons [the Queen and her abettors], and to the reformation of these two countries, *plenary indulgence and pardon of all their sins*, being duly penitent, contrite and confessed, according to the law of God and the usual custom of Christian people." Cardinal Allen's "Declaration of the Sentence and

* Camden, p. 361.

Deposition of Elizabeth, the Usurper and Pretended Queen of England," is given by the Roman Priest Tierney in the Appendix to Dodd's *History** (vol. iii., No. 12), and Mr. Mendham published a reprint of this document in 1842. The "Declaration" was for the most part an abridgment of an address which the Pope himself had commanded Cardinal Allen to prepare for distribution among the people on the arrival of the Spanish Armada. The Roman Priest Tierney gives the following outline of the performance:— "This publication, the most offensive, perhaps, of the many offensive libels sent forth by the party to which Allen had attached himself, was printed at Antwerp, and in a tone of the most scurrilous invective denounced the character of the Queen; pourtrayed her as the offspring of adultery and incest, a heretic and the maintainer of heretics, a persecutor of God's Church, a lascivious tyrant, and an unholy perjurer; and concluded by calling upon all persons, 'if they would avoid the Pope's, the King's, and the other Princes' high indignation,' if they would escape 'the angel's curse and malediction upon the inhabitants of the land of Meroz,' to rise up against a woman odious alike to God and man, to join the liberating army upon its landing, and thus to free themselves from the disgrace of having 'suffered such a creature, almost thirty years together, to reign both over their bodies and souls, to the extinguishing not only of religion but of all chaste living and honesty.'"†

This is strong language, which, even a Roman Priest admits, was held towards our Queen. What would have been the fate of a Protestant in Rome or Madrid at that period, had he published such treason against the reigning sovereign? And although, as we have seen, the Romanist, Dodd, says that the "See of Rome" did not in any way concern itself with the Spanish invasion, he, with marvellous inconsistency, admits that the Pope collected a subsidy of a million crowns, and held it "ready to be paid so soon as the invading army should have landed in England." Philip after his failure applied for this subsidy, but the Pope repudiated!

* London, 1839.

† Tierney's note to Dodd's *Church History*. Appendix, vol. iii., p. 29. Edit. 1839.

That many of the Roman "Catholic" subjects of England were not seduced into sedition was to the credit of themselves and of Elizabeth, and proved, what I have already asserted, that the discontent and treason were not from within but from without. The description given of these proceedings by the Secular Priests proves this, and merits a place in every history of these eventful times. They say :—" But now we are come to the year 1588, and to that most bloody attempt, not only against her Majesty and our common enemies, but against ourselves, all Catholics; nay, against this flourishing kingdom and our native country. *The memory of such attempt will be (as we trust) an everlasting monument of Jesuitical treason and cruelty.* For it is apparent, in a treatise penned by the advice of Father Parsons altogether (as we do verily think), that the King of Spain was especially moved and drawn to that intended mischief against us, by the long and daily solicitation *of the Jesuits, and other English Catholics beyond the seas* affected and altogether given to Jesuitism. And whereas it is well known that the Duke of Medina Sidonia had given it out directly that, if once he might land in England, both Catholics and heretics that came in his way should be all one to him, his sword could not discern them; so he might make way for his Master, all was one to him; yet the said Father Parsons did labour, with all the rhetoric he had, to have persuaded us, upon the supposed arrival of the Spaniard, to have joined with him to our own destruction; telling us many fair tales, and alluring us with sundry great promises, all of them mere illusions, falsehoods, and most traitorous instigations and jugglings. He ascribeth it to error of conscience and want of courage, terming the same an effeminate dastardy, that we had then suffered her Majesty almost thirty years to reign over us. He threatened us with excommunication and utter ruin, both of ourselves and all our posterity, if we did then any longer obey, abet or aid, defend or acknowledge her Highness to be our Queen or Superior, and did not forthwith join ourselves with all our forces to the Spaniards. The good Cardinal, by Parsons' means, is drawn to say, that the Pope had made him Cardinal, intending to send him as his legate for the sweeter managing of this (forsooth!) godly and great affair, and to affirm upon his honour and on the word of a Cardinal that, in the fury of

the Spaniards' intended conquest, there should be as great care had of every Catholic and penitent person as possibly could be. And to allure the nobility of this realm, he promised them to become an humble suitor on their behalves, that (so as they show themselves valiant in assisting the King of Spain's forces) they might continue their noble names and families. This Jesuit also telleth all Catholics, the better to comfort them (but indeed to the great scandal for ever of all priesthood), and to show how just and holy the cause was they had in hand, that there were divers priests in the King's army ready to serve every man's spiritual necessity, by confession, council, and all consolation in Christ Jesus. Also he so advanceth the forces of the enemies, and extenuated her Majesty's abilities to withstand them, as he counted the victory obtained in effect before they were landed; telling us that besides the said great forces, we should be so assisted by the blessed Patrons both in Heaven and Earth, with the guard of all God's holy Angels, with our blessed Saviour himself in the Sovereign Sacrament, and with the daily most holy oblation of Christ's own dear body and blood, as it could not fall out otherwise but that we must needs prevail. Which kind of persuasions, some of them being ridiculous, the most very traitorous, and these last most blasphemous, as tending so greatly to the dishonour of religion, we detest and abhor."

These same Priests make this further notable admission, that, "in all these Jesuitical and disloyal practices, we doubt not but that the Pope, *as a temporal prince*, did join and contribute towards this intended invasion."* All this Cobbett characteristically suppresses. But it is not true that the Romanists "were still treated with every species of barbarous cruelty." That some of these traitors were put to death is true, but who is to blame? It was not until 1593 (35 Eliz. c. ii.), five years after the intended invasion, that an additional Act was passed "for the restraining of Popish recusants to some certain place of abode." The declared object of the Act being—"the better to discover and avoiding of such traitorous and most dangerous conspiracies and attempts as

* Watson's *Considerations*, p. 59. Reprint, London, 1831.

are daily devised and practised against . . . the Queen's Majesty . . . by persons . . . terming themselves Catholics." The Secular Priests sum up what was done for the ten years between 1580 and 1590:—

"In these ten years last mentioned, from 1580 to 1590, or but little before, we find her Majesty to be excommunicated by Gregory XIII. M. Sherwin and the rest of our brethren, too much Jesuited, refuse to answer whether they will take the Queen's part or the Pope's, if he should come by force of arms to assail her in her own kingdom. Parsons and Heywood are found to be practitioners, but especially Parsons. The intention of the Duke of Guise is entertained here and prosecuted; her Majesty's life is sought by treachery; Babington and his companions shoot at the Crown; Stanley is a treacherer, breaketh his faith, and is defended for so doing. Then followed the invasion; and, lastly, Parsons' plottings in Spain, and the erection of new seminaries there. Now let us consider how we ourselves all this while have been dealt with. Such of us as remained in prison at Wisbech (and were committed thither, 1580, and others not long after committed also thither, to the number of about thirty-three or thirty-four), continued still in the several times of all the said most wicked designments as we were before, and were never brought into any trouble for them, but lived there, college-like, without any want, and in good reputation with our neighbours that were Catholics about us. It is true that towards the number of fifty (as our memory serveth us) priests and Catholics of all sorts, within the compass of the said ten years, were put to death—we say upon our knowledge (concerning the most of them)—for their consciences, but our adversaries (as they think) do still affirm for treason. Such priests as in their examination were found anything moderate were not so hardly proceeded with, inasmuch as fifty-five (to our remembrance) that by the laws (we acknowledge) might likewise have been put to death were in one year, viz. 1585 (what time great mischiefs were in hand), spared from that extremity, and banished."*

* Watson's *Considerations*, pp. 60, 61.

Cobbett represents [the sufferers at this time to be “hundreds upon hundreds” !

But Elizabeth’s troubles did not cease with the dispersion of the “Invincible Armada.” Hume tells us * :—

“The intrigues of Spain [at this period] were not limited to France and England; by means of the never-failing pretence of religion, joined to the influence of money, Philip excited new disorders in Scotland, and gave fresh alarms to Elizabeth. George Ker, brother to Lord Newbottle, had been taken while he was passing secretly into Spain, and papers were found about him, by which a dangerous conspiracy of some Catholic noblemen with Philip was discovered. The Earls of Angus, Errol, and Huntly, the heads of three potent families, had entered into a confederacy with the Spanish Monarch, and had stipulated to rouse all their forces, to join them to a body of Spanish troops which Philip promised to send into Scotland; and, after re-establishing the Catholic religion in the kingdom, to march with their united power in order to effect the same purpose in England.”

“Whilst the said invasion was talked of, and in preparation in Spain, a shorter course was thought of, if it might have had success. Master Hasket was set on by the Jesuits, 1592, or thereabouts, with Father Parsons’ consent or knowledge, to have stirred up the Earl of Derby to rebellion against her Highness.

“Not long after good Father Holt, and others with him, persuaded an Irishman, one Patrick Collen (as he himself confessed) to attempt the laying of his violent hands upon her Majesty.” †

Shortly after, in the year 1593, it was discovered that Fuentes and Ibarra, who had succeeded Parma in the government of the Netherlands, had bribed the Queen’s physician to poison her :—“The Queen complained to Philip of these dishonourable attempts of his ministers, but could obtain no satisfaction. York and Williams, two English traitors, were afterwards executed for a

* Ch. xliii., vol. iv., p. 121. Edit. 1830; and see Spotswood, p. 391; Rymer, Tom. xvi., p. 190.

† Watson’s *Considerations*, p. 64.

conspiracy with Ibarra, equally atrocious.”* In September, 1596, Sir Francis Englefield wrote to the King of Spain:—“Without the support and troops of Spain it is scarcely probable that the Catholic religion will ever be restored and established in that country [England]. Even the seminaries, powerful as they are in preparing men’s minds for a change, must fail to complete their object without the aid of temporary force.”† “Hereunto we might add the villanous attempt, 1599, of Edward Squire, animated and drawn thereto (as he confessed) by Walpole, that pernicious Jesuit.”‡

The last five years of Elizabeth’s reign were disturbed by the rebellion of Tyrone in Ireland. He also proclaimed himself a champion of Rome, and “openly exulted in the present of a phœnix plume, which the Pope, Clement VIII., in order to encourage him in the prosecution of so good a cause, had conferred upon him.”§ “He was assisted by the Spaniards under d’Aquila, who assumed the title of General *in the holy war for the preservation of the Faith in Ireland.*”|| In the year 1600, the Pope sent a Bull into Ireland, which is preserved in Wilkins’ *Concilia*¶ from the State-paper Office, offering the rebels, and all who should assist them, the same indulgence as was contained in the Bull imported by Sanders in 1580, that they might “more courageously and cheerfully endeavour themselves against the heretics;” and just before the Queen’s death, this same Clement VIII. issued a Bull, declaring that “none, though never so near in blood, should, after Queen Elizabeth’s death, be admitted to the crown, but such an one as would not only tolerate the Roman religion, but would swear to promote and settle it.”**

It is satisfactory to find that, even at the end of her long reign,

* Hume, vol. iv., p. 123. Edit. 1830.

† Dodd’s *History*, by Tierney, iii., p. 49. “All they that take the sword shall perish with the sword” (Matt. xxvi. 52).

‡ Watson, p. 64; Camden, b. iv., pp. 429, 431, 440. Edit. 1635.

§ Hume, c. xliv., p. 157; Camden An. 1599, b. iv., p. 511.

|| Hume, c. xliv., p. 177; Camden An. 1601, b. iv., p. 567.

¶ Tom. iv., p. 362. London, 1737.

** See Foulis, p. 677, edit. 1671, from Cardinal D’Ossat’s Letters.

after such painful and perpetual experience of the restless enmity of the Popes and of their zealous adherents, the Queen was still able to distinguish between the "Bull Papists" (as they were called) and the loyal Romanists, as admitted by one of themselves. I refer to Priest Berington in his "Introduction" to the *Life of Panzani*, already frequently quoted. He wrote* :—"By a proclamation of November 7th, 1601, the Queen banished the Jesuits, and such priests as espoused their principles and party, forbidding them, under pain of death, ever to return to England; but to such clergy as would give a true profession of their allegiance, she signified her wish to show favour and indulgence. The circumstance, as an omen portending happiness, was eagerly embraced by some of the leading clergy, and they came forward with a protestation of allegiance, dated January 31st, 1602."

It should be observed, however, that only thirteen out of four hundred Roman priests then in England signed the document. Its effect on their position among their brethren is also worth noting, as recorded by the same Romish writer† :—"Their act was represented as little less than schismatical; the University of Louvain gravely pronounced that they had sinned through ignorance and imprudence, but that it was not the sin of absolute heresy; and Dr. Champney, one of the thirteen, a man of singular endowments, being some years afterwards appointed director to a convent of nuns, was compelled to surrender the important charge on its being notified to his fair penitents that he had signed that horrible protestation."

I conclude these notices of the reign of Elizabeth by citing some express testimonies to the fact (which few readers, perhaps, will now be inclined to doubt) that the Romanists who suffered during that period, in the intention of the Legislature, suffered as traitors, and not as professors of a persecuted religion, as repeatedly alleged by Cobbett. Voltaire, who has dedicated a special chapter to the reign of Elizabeth, in his *Essay on the Spirit of Nations* (c. 19), twice pointedly refers to the fact that not one of the victims of the Roman Church who suffered under this reign suffered on account of his religion.

* P. 68. Edit. 1753.

† Berington, p. 72.

Soon after the conspiracy of Somerville in 1583, a pamphlet was published by Lord Burleigh, entitled, *Execution of Justice in the Land*, "for maintenance of public and Christian peace, against certain stirrers of sedition and adherents to the traitors and enemies of the realm, without any persecution of them for questions of religion, as is falsely reported and published by these traitors and fosterers of treason." The date is determined by internal evidence; it may be sufficient to have quoted the title. The tract has been republished under a shorter title, in Bishop Gibson's *Preservative against Popery*.*

At the same time was published a much shorter tract, "against slanderous reports spread abroad in seditious books, letters and libels, thereby to inflame the hearts of our countrymen," entitled: "A declaration of the favourable dealing of Her Majesty's Commissioners appointed for the examination of certain traitors unjustly reported to be done upon them for matters of religion."†

In the letter of Walsingham to Mr. Critoy, before cited,‡ he lays down the following principles as those upon which he finds the Queen's proceedings to have been grounded:—

"(1.) The one, that consciences are not to be forced, but to be won by the force of truth, with the aid of time, and the use of all good means of instruction and persuasion.

"(2.) The other, that the causes of conscience, when they exceed their bounds, may grow to be matter of faction—lose their nature; and that sovereign princes ought distinctly to punish their practices and contempt, though coloured with the pretence of conscience and religion."

He then shows briefly that the Government had really acted on these principles.

And, lastly, I quote from the same tract called *Important Considerations*, &c., written, as I have already stated, by the Secular

* Vol. xviii., reprint 1849. It is to be found also in the *Harleian Miscellany* (vol. ii.) and *Hollinshed's Chronicles* (vol. iii.); Strype assigns the composition of it to Burleigh, having seen the minutes "in his own hand among his papers" (*Annals of Queen Elizabeth*, vol. iii., b. i., ch. 23, p. 408. Oxford, 1842).

† Hollinshed, vol. iii., p. 1357.

‡ Vol. ii., book iii.

Priests to expose the treasonable conduct of the Jesuits, and to warn the laity against their practices, and which appeared only two years before the death of Elizabeth, and, therefore, may be regarded as a view of the policy of her whole reign. In addition to the numerous passages I have copiously quoted, I select the following:—

“ We are fully persuaded in our consciences, and as men who have some experience, that if the Catholics had never sought by indirect means to have vexed her Majesty with their designment against her crown : if the Pope and King of Spain had never plotted with the Duke of Norfolk : if the rebels in the North had never been heard of : if the bull of Pius Quintus had never been known : if the said rebellion had never been justified : if neither Stuckeley nor the Pope had attempted anything against Ireland : if Gregory XIII. had not renewed the said excommunication : if the Jesuits had never come into England : if the Pope and King of Spain had not practised with the Duke of Guise for his attempt against her Majesty : if Parsons and the rest of the Jesuits, with other our countrymen beyond the seas, had never been agents in those traitorous and bloody designments of Throckmorton, Parry, Collen, Yorke, Williams, Squire, and such like : if they had not by their treaties and writings endeavoured to defame their Sovereign and their own country, labouring to have many of their books to be translated into divers languages, thereby to show their own disloyalty : if Cardinal Alane and Parsons had not published the renovation of the said bull by Pius Quintus : if thereunto they had not added their scurrilous and unmanly admonition, or rather most profane libel, against her Majesty : if they had not sought by false persuasions and unghostly arguments to have allured the hearts of all Catholics from their allegiance : if the Pope had never been urged by them to have thrust the King of Spain into that barbarous action against the realm : if they themselves, with all the rest of that generation, had not laboured greatly with the said King for the conquest and invasion of this land by the Spaniards, who are known to be the cruellest tyrants that live upon the earth : if in all their whole proceedings they had not from time to time depraved, irritated, and provoked both her Majesty and the State with those and many other such-like their most ungodly and unchristian

practices : but on the contrary, if the Popes from time to time had sought her Majesty, by kind offices and gentle persuasions, never ceasing the prosecution of these and such-like courses of humanity and gentleness : if the Catholics and priests beyond the seas had laboured continually the furtherance of their own proceedings in all their works and writings accordingly : if we at home, all of us, both priests and people, had possessed our souls in meekness and humility, honoured her Majesty, borne with the infirmities of the State, suffered all things and death, as true Catholic priests : if all of us (we say) had thus done, most assuredly the State would have loved us, or at least borne with us : where there is one Catholic there would have been ten : there had been no speeches amongst us of racks and torments, nor any cause to have used them ; *for none were ever vexed that way simply for that he was either priest or Catholic*, but because they were suspected to have had their hands in some of the said traitrous designments And, therefore, let us turn over the leaf and take another course than hitherto we have done" (Watson's *Considerations*, pp. 70-72). "I know not," said the Priest Berington*—from whom I have largely quoted—"I know not who the Secular Priests were that published the *Considerations*, anno 1601, but their statement shows what at that time was the belief of many ; and it shows how inconsistent with the truth of things our own ideas have generally been." Do not these acknowledgments and facts offer a complete answer to Cobbett's slanderous charges against Elizabeth ? And yet to the present day Roman Priests industriously circulate his libels !

No Protestant, I trust, will attempt to justify cruelties or torture. According to Rishton, some are alleged to have suffered in this manner, and these cases are cited as if they were inflicted on *Papists* on account of their *religion*. Torture was essentially a Popish process to extort evidence, and extensively practised by Popes, the Inquisition, by Bishops also in the reigns of Henry and Mary. But that is no excuse. It was never a part of the Protestant programme ; but the process is sanctioned by the Roman Canon Law. Father Rivers, the London correspondent of Parsons,

* Pp. 175, 176. Edit. as before.

n referring to the execution of William] Richardson, states that the "Chief Justice would have put four more to death at Bury, but the Queen forbade it."* Rapin, the French Historian, said that Elizabeth sent for the Judges and "sharply reproved them for having been too severe in the tortures which they made those men suffer." They gave for answer, "That no person *had been made to suffer for his religion*, but only for dangerous practices against the Queen and State."† It was retributive justice, but no justification. It was the common practice of the times. But these accusations of torture rest on the veracity of Bartoli, Rishton, and the mendacious Sander. But the Romanist Historian, Dodd, says generally of the Jesuit historians of English affairs, "These writers are not to be relied on; no impartial judge would think it justice to admit them." In these he includes the names of More and Juvency. "All these Jesuits are suspected of partiality in facts where their interests are concerned. All unprovided with proper memoirs, contradicting original letters, and opposing writers of much greater credit."‡

The events of this reign are unparalleled in history. It was the interposition of an overruling Providence which had protected Elizabeth from "the knavish tricks" of the Jesuits, instigated by four successive Popes. The historical facts I have laid before the reader, to a great extent derived from Roman authorities, totally annihilate the monstrous and wicked calumnies advanced by Cobbett, and propagated by his modern admirers—the Papists of the present day; and, but for the importance of the subject, I should feel humiliated at the task on which I have been employed, for I feel, to apply an old French proverb, I have employed paving stones to crush a wasp!

I have not thought Cobbett's charges against Elizabeth of lewdness and immorality worth a passing notice. He has not cited one single instance as an example, but has contented himself with the use of epithets conveying charges which even her bitterest

* Cal. S. B. Dom. Eliz. cclxxxvi. 52, quoted by Law "Introduction," p. xcix., of *A Historical Sketch of the Conflicts of Jesuits and Seculars*. 1889.

† Tindal's *Rapin*, vol. ix., p. 36. Edit. 1729.

‡ Dodd's *Apology for the Church History of England*, p. 42. Edit. 1742.

enemies have never dared to particularize. I have thought it best to let the foul calumnies pass in silence, with the contempt they deserve, and I conclude this chapter with the following panegyric, which I take from the Preface, by Camden, of the *Annals of the History of Elizabeth* :—

“In this worthy Queene, many rare virtues concurred, as wisdom, clemencie, learning, knowledge of tongues, constancie, temperance, chastity, magnanimity, and (which crowneth all the rest) zeale to pietie and true religion. But suppose all these to have been found in some one prince or another besides her; yet this, which I shall now say of her, hath beene certainly from the creation of man upon earth, and (as a man may well guesse) for ever will be without example, a woman, and (if that be not enough) an unmarried virgin, destitute of all helps of parents, brethren, husband, beset with divers nations—her mortall enemies (while the Pope fretted, the Spaniards threatened, and all her neighbour princes, as many as had sworn to Popery, raged round about her), held the most stout and warlike nation of the English, foure and forty yeares and upwards, not only in awe and duty, but even in peace also, and (which is most of all) in the true worship of God, abolishing Popery and superstition, insomuch as in all England, for so many yeares together, never any mortall man (which is strange to tell) ever heard the trumpet sound the charge to battell, nor ever saw any tumult or sedition, save only a little stirring in the North parts, which, like the bubbles which children blow up into the ayre, though it suddenly swelled and made a glorious shew, yet was it no sooner blowne up, then blowne out, and fell into the eyes of those which, with the blasts of ambition and superstition, held it up.”

“ Her own shall bless her :
Her foes shake like a field of beaten corn,
And hang their heads with sorrow.”

Henry VIII., Act v., Scene iv.

CONCLUSION.

——— Sit mihi fas audita loqui."—*Virgil*.

I HAVE now passed in review the Penal Laws of Queen Elizabeth's reign, and I have laid before the reader their justification, under circumstances that have not their parallel in the history of any nation. Has there ever been any monarch in Europe who would have dealt so leniently with these traitorous subjects? The traitors of the Elizabethan period were the Nihilists of the present day, with this difference, that the latter act on purely political principles, the former are now said to have been "Martyrs for the cause of Christ"; but then, these modern advocates would have to prove that rebellion against the constituted Sovereign of a country and regicide was the religion taught by JESUS CHRIST. This theory has been preserved and perpetuated in the Roman Church to the present day. Pope Pius V. inaugurated the campaign against England by the issue of his *Damnation and Excommunication* of Elizabeth in 1570. In the year 1712 Pope Clement XI. canonized this same Pius V., and among other things expressly for:—"his unhesitating zeal in striking with his dread anathema the impious heretic Elizabeth, the pretended Queen of England, the slave of shameful vices, as a heretic, and the favourer of heretics; absolving her subjects from their allegiance, and depriving herself, by Pontifical authority, of her pretended right to the throne of England."* In 1887 was issued from the Romish Press "a Calendar of English Martyrs of the 16th and 17th Centuries" under the authority of Cardinal Manning, which included by name and date all who suffered death

* See Acta Canonizationis Pii V., &c. Romæ, 1720. Ex Typ. Vatic. Literæ Decretales Clement XI. Junis 1, 1712, § 27.

and imprisonment during the reign of Elizabeth, and are declared to have suffered for the cause of Christ; and Pope Leo XIII. selected the Jubilee year of Queen Victoria to Beatify by far the greater number of these same traitors, and register them as saints in heaven!

According to Thomas Grave Law, an ex-Brompton Oratorian priest, in a note to his reprint of Christopher Bagshaws', "True relation of the Faction begun at Wisbech" under the Title *Historical Sketch of the Conflicts between Jesuits and Secular Priests* (David Nutt, Strand, 1889), p. vii., says that it was at the instigation and suggestion of Cardinal Manning in 1874, and by him put forward to Rome in view of the further canonical steps to be there taken for the Beatification of these traitors to their Queen and country!

Every single Penal Law against Romanists has been erased from our Statute Books, while Rome's cruel Penal Laws remain at the present day stereotyped in their Book of Canon Law.

In conclusion, let us consider a few facts relating to the law and practice of the Roman Church. From the days of Innocent III. (A.D. 1200),—who, by solemn Bull, confirmed by one of their General Councils, not only consigned every so-called heretic to death, but ordered the secular powers to put his decree into force,—to the end of the reign of Elizabeth, relentless persecution of Protestants, and of all who refused to conform to Papal theories, was authorized and enforced by Bulls of Popes. Compared with these the Penal Laws of Elizabeth's reign are mere trifles. The extirpation of heretics by fire and sword from the face of the earth was sought to be carried out. Going back in our history, the Romish Church had, in England, invited and aided Henry IV. to wrest the crown from Richard II., on a secret compact that he should suppress the Lowlanders. He performed his part of the nefarious engagement, by pledging himself to destroy all heretics, and by assenting to the disgraceful Statute which ordered heretics to be burnt. By the Act 2 Henry IV., c. 15 (A.D. 1400), "On the prayer of the Prelates," all heretics who should refuse to abjure were ordered to be burnt, "that such punishment may strike fear in the minds of others."

In 1414 Pope John XXIII. exhorted the King of Bohemia to "root out the errors of our countryman Wickliffe," which was in the next year put in practice by causing Huss to be burned, as a disciple of the English Reformer, and afterwards Jerome of Prague; and the body of Wickliffe was disinterred, burnt, and his ashes cast into the river. Pope Martin V., in the first year of his Pontificate, issued a Bull denouncing Wickliffe, with Huss and Jerome, as heretics, and called on Sovereigns to march their armies to re-convert or extirpate the Reformers from the earth.

In 1452 Capistrano was made Papal Legate and Inquisitor, and went to Bohemia to root out heretics by fire and sword. In Campania he burnt eighty-six of their villages. Leo X. wrote to the German Princes exhorting them "to use the last remedies of sword and fire to exterminate Luther and those who followed his doctrine." Clement VII. told his Cardinals that he would "call a Council to re-establish discipline in the Church, and to exterminate heretics." In the year 1530 he declared to the Emperor that neither he nor his Cardinals would consent to any Council being called, but upon condition "that heretics desist from their errors, and conform themselves to the catholicity in the faith, and in obedience to the Mother Church." Paul III. in 1534 avowed his object in assenting to the calling of a Council to be "not to investigate heretics but to ensure their extirpation." In 1551 at the re-opening of the Council of Trent it was explained to the assembled prelates that they were met for three objects, the first of which was to extirpate heretics. This determination has been attempted to be carried out by the Roman and Spanish Inquisition; in the massacre of Protestants in the Netherlands by the Duke of Alva; in the massacre of Protestants in the South of France, of the Albigenses and Waldenses; in the Dragonades in France, and the massacre on the eve of St. Bartholomew's day and two successive days. Literally hundreds of thousands of innocent lives were sacrificed on the ground of their religion, to satisfy the ambition and revenge of the Papal *alter Deus in terris*. It was only the quarrel with each other which prevented the Kings of France and Spain from uniting with the Pope for the subversion of the Protestant Government

of England in the reign of Edward VI. The French King, in a letter addressed to Pope Clement VII. (June 23rd, 1533), when taking counsel with him for the extirpation and rooting out heretics, thus as he expressed himself "for the exaltation of His Holiness"—"so that they may not be able to spring up any more in any part of Christendom."

In the Pope's Bull, which he issued in the September following, he declared that heretics must be considered "as putrid members, and cut off, and extirpated;"—so little did the Church of Rome consider the value of the lives of their fellow Christians! It must be borne in mind that heresy, with the Roman Church, means the reformed religion, or any system not her own. We know that in the reign of Henry VIII. a Romish Parliament passed an Act to consign to the flames all who denied the Popish doctrine of Transubstantiation, and those who denied other Popish doctrines were to be treated as felons, and put to death. And in the reign of Mary, Paul IV. urged the Queen to "exterminate heresy and heretics in her kingdom by burnings and persecution," which injunction she too literally obeyed. And, as we have seen, the French Ambassador in England, in a letter dated February 4th, 1555, addressed to his Court on the burning of the first Martyr of Mary's reign, said:—"This day was performed the *confirmation* of the alliance between the Pope and this Kingdom, by a public and solemn *sacrifice* of a preaching Doctor named Rogerus, who has been burnt alive for being a Lutheran."

With these facts painfully evident, what had Elizabeth and the English nation to expect had the Pope succeeded in subjugating England by the aid of the Spanish Armada, manned by members of the Inquisition, supplied with instruments of torture, otherwise than a general massacre of Protestants? The Jesuit Parsons' "Memorial" proves this. To re-establish Papal authority in this country, I have passed in review some of the leading conspiracies of this reign. "After all the Treasons by English Papists, and their incitements to treason by the Popes, no reasonable man can continue to assert that the Penal Statutes were passed for the sake of bringing about or supporting the Reformation, when it is quite clear that the atrocious determination of Popes to

extirpate Protestants from Christendom (supported as it was by the confederacy of Roman Catholic States and by the treasonable attempts of English Papists), was the great cause of these enactments."

"Longa est injuria, longæ ambages."—*Virgil*.

Having emancipated ourselves from the cruel tyranny and superstitions of Rome, let us:—

STAND FAST, THEREFORE, IN THE LIBERTY WHEREWITH CHRIST HAS MADE US FREE, AND BE NOT ENTANGLED WITH THE YOKE OF BONDAGE.—Gal. v. i.

APPENDIX A.

" His curses and his blessings
Touch me alike ; they are breath I not believe in."

Henry VIII., Act ii. Scene ii.

SENTENCE OF POPE PAUL III. AGAINST HENRY VIII.*

Condemnation and Excommunication of Henry VIII., King of England, and his Abettors and Accomplices, with the addition of other punishments.

PAUL, Bishop, servant of the servants of God, in perpetual remembrance of the matter.

I. We, although unworthy, the Vice-gerent on earth of Him who, unchangeable and eternal, governs all things by His providence in admirable order and overruling goodness—and placed in the seat of justice—according also to the prediction of the Prophet Jeremiah in these words: "Behold, I have appointed thee over nations and kingdoms, that thou mayest pull up and destroy, build and plant; the chief over all the kings of the universe, and all peoples obtaining dominion"—and imitating Him who is loving and merciful, and tempers the punishment prepared for him who incurs it, and does not chastise those whom He sees to be impenitent by severe vengeance until He first threatens them, but exerts the full force of His justice against those who continually sin and persevere in sinning, when they pass the bounds of the excess of

* This is, I believe, the only complete translation that has been published of this famous Bull. It appeared first in my *Henry VIII.; an Historical Sketch as affecting the Reformation in England* (1864). It is as faithful a rendering of the original (as given in the *Magnum Bullarium Romanum* (Cherubini), tom. i. pp. 704-708; Lugduni, 1655) as language can make it. The original Latin is a most involved, complex, wearisome, and unscholar-like composition. It is impossible that it could be worse. His "Infallibility's" Latin was of the very lowest order.

mercy, in order that they may, at least through the fear of punishment, be compelled to return to a right mind—are strongly urged by the Apostolical anxiety which presses upon us, more diligently to attend to the healthy condition of all persons committed by Heaven to our care; and more vigorously to oppose the errors and scandals which, through the craftiness of our old enemy, we see to be impending; and to restrain with becoming severity enormous and scandalous crimes; and, according to the example of the Apostle, by promptly punishing the disobedience of our flock, so to check the perpetrators thereof by merited correction, that they may repent of having provoked the anger of God, and therefrom others may learn a salutary caution.

We have lately been informed that Henry, King of England—although during the pontificate of our predecessor Pope Leo X., of blessed memory, he, impelled by zeal for the Catholic Faith, and by the fervour of his devotion towards the Apostolic See, did, with equal learning and piety, by a book by him thereon composed and presented to the same Leo, our predecessor, for his examination and approval, refute the errors of divers heretics often condemned by the Apostolic See and sacred councils in times past, and revived very recently in our age by that child of perdition—MARTIN LUTHER—and on account of such service obtained from the same Leo, our predecessor, in addition to his approbation of the said book and great praise and commendation of King Henry himself, the title of Defender of the Faith—wandering from the right faith and the Apostolical path, and regardless of his own safety, fame, and honour (after having put aside, without any lawful cause, and contrary to the prohibition of the Church, our dearest daughter in Christ, Catherine, Queen of England, a wife illustrious from her own descent, and with whom in the face of the Church he had contracted marriage, and during several years had cohabited, and by whom, during the said marriage, he had several times had offspring), had contracted marriage, in fact, with one Anne Boleyn, an English woman, the said Catherine being still alive—and, proceeding to worse acts, did not blush to enact certain laws or general constitutions by which he compelled, even under the heavy penalty of death, his subjects to hold certain heretical and

schismatical articles, amongst which was even this—"that the Roman Pontiff was not the head of the Church and the Vicar of Christ," and "that he himself was in England the supreme head of the Church."—And not content with these acts, he, being influenced by the Devil to commit sacrilege, seized and imprisoned several prelates and bishops and other ecclesiastical persons, both regular and secular, who were unwilling and boldly refused to side with him, a heretic and schismatic, or to approve and follow the aforesaid Articles, as being contrary to the decrees of the holy Fathers and the statutes of the sacred councils, and also to Evangelical truth itself, as well as other similar condemned articles. In like manner, not content with these acts, by way of adding evil to evil, he with horrible cruelty and detestable tyranny publicly handed over to a miserable death, and beheaded John, Priest-Cardinal of Saint Vitalis, Bishop of Rochester, of blessed memory (whom on account of his firmness in the faith and holiness of life we had promoted to the dignity of the Cardinalate), because he would not consent to the said heresies and errors; thereby damnably incurring the heaviest sentences, censures, and punishments of excommunication and anathema, and other punishments, contained in the Letters and Constitutions of Boniface VIII. and Honorius III., of blessed memory, Roman Pontiffs, our predecessors, thereon published, and other penalties against such persons by law enacted; and thereby rendering himself unworthy of the kingdom of England and the dominions which he held, and also of the exalted rank of royalty, and the prerogative and honour of the aforesaid title.

2. Although—from the fact that (as we knew) the same King Henry had remained unmoved by the distinct ecclesiastical censures by which (after the kindest letters and paternal exhortations, and many letters and communications in the first instance, and lastly, judicial sentence) he had been in vain admonished to put away the aforesaid Anne, and to return to cohabitation with the aforesaid Catherine, his true wife; and imitating the hardness of Pharaoh, for a long time had been, and was, in contempt of the Keys—we saw that it was scarcely possible to hope that he would return to a proper state of mind; nevertheless—on account of the paternal

charity with which we had treated him whilst he remained in the obedience and reverence of the aforesaid See, and in order that we might more clearly ascertain whether the report which had reached us (and which, in truth, from respect to King Henry himself, we wished should prove false) was true—we resolved, by abstaining for a time from ulterior proceedings against King Henry himself, more carefully to investigate the truth of this matter.

3. But since, after due diligence in ascertaining the facts, we have found that the report which, as before mentioned, reached us, is true ; and at the same time (which we relate with grief) that the said King Henry has sunk so low in wickedness as to preclude all hope of his restoration—we, considering that by the old law the man convicted of the crime of adultery was punished with stoning, and the authors of schism were swept away by an exhalation from the earth, and their followers consumed by fire from heaven ; and Elymas, the sorcerer, resisting the ways of the Lord, was condemned, through the apostle, with eternal severity ; and wishing (lest in the rigorous examination an account of the souls of King Henry himself and his subjects, whom we see he is drawing into perdition, be required from us) to provide, so far as is granted to us from above, against King Henry and his accomplices, abettors, adherents and followers, and persons in any manner whatever culpable in the premises—against whom, forasmuch as the aforesaid excesses and faults are so manifest and notorious that they cannot by any subterfuge be concealed, we might without further delay proceed to execution—nevertheless, adopting a kinder course, have resolved to proceed in manner underwritten.

4. Wherefore, after mature deliberation upon these matters with our venerable brothers the Cardinals, and with their advice and assent, we exhort by the bowels of the mercy of our God, the aforesaid King Henry and his accomplices, abettors, adherents, advisers, and followers, also all other persons whomsoever, in any manner culpable in the premises, or in any of them, whether lay or clerical ; all regulars of whatsoever dignity, state, degree, order, condition, pre-eminence, and excellence they may be (whose names and surnames we will should be considered as sufficiently expressed, and to the said intent, as if introduced into these presents) ; and

require in the Lord that King Henry entirely abstain from the aforesaid errors, and revoke, declare void, and annul the aforesaid constitutions and laws, as in fact he made them—and that he entirely abstain from compelling his subjects to keep them; and also from the imprisonment, arrest, and punishment of those who have refused to adhere to or observe the self-same constitutions or laws; and release all prisoners by reason of the premises.

5. As to the abettors, adherents, advisers, and followers of the said King Henry in and respecting the premises—We exhort and require that henceforth they do not assist or adhere to or abet King Henry himself in these matters, nor afford him advice, assistance, or favour.

6. Otherwise, if King Henry and his abettors, adherents, advisers, and followers shall not effectually obey the exhortations and requisitions of this kind, we excommunicate King Henry, his abettors, adherents, advisers, and followers, and other the aforesaid guilty parties, by Apostolic authority, and of our certain knowledge, and by the plenitude of Apostolic power, by the tenor of these presents, in virtue of holy obedience and under the sentence of the greater excommunication—from which, even under pretext of any privilege whatever, or of any dispensation, even in the form of the confessional, and whatsoever most efficacious clauses by us and the aforesaid See in any manner whatever granted, and even repeated, (*iteratis vicibus innovatis*,) persons cannot be absolved, except in the article of death—and then only so, that if any one happens to be absolved and afterwards to recover, unless after recovery he shall effectually obey our admonition and commands, he shall relapse into the same sentence of excommunication;

7. And also of rebellion—and as regards King Henry, also of deprivation of his kingdom and aforesaid dominions—and respecting him as well as respecting the other aforesaid admonished parties—we by these presents warn, by the penalties hereinbefore and hereinafter written (which we will that they and every of them respectively shall incur if they shall not obey the aforesaid monition and commands), and command them and every of them peremptorily, that King Henry by himself, or by his legal agent duly authorized, do within ninety days; and his accomplices,

abettors, adherents, advisers, and followers, and other the aforesaid culpable parties, secular and also regular ecclesiastics, do within sixty days personally appear before us for the purpose of legally excusing and defending themselves in the premises; or otherwise for the purpose of seeing and hearing the acts, and also the definitive, declaratory, condemnatory, and deprivative sentence, and the order for execution thereof pronounced, even by name, against all and every those persons whom we thus admonish, so far as may be expedient as to all and every of them. But if King Henry and the other before-mentioned admonished persons shall not within the aforesaid times appointed to them respectively as aforesaid, appear—and if (as we trust will not happen) for three days after the expiration of the aforesaid times they shall with hardened mind endure the aforesaid sentence of excommunication—we augment and successively re-augment the censures themselves; and pronounce that Henry himself has incurred the penalty of deprivation of his kingdom and aforesaid dominions; and that both he and also all and every other the aforesaid admonished parties have incurred all and every other the aforesaid penalties; and they and their effects are for ever to be severed from all the faithful servants of Christ. And if in the mean time he shall die, we by our aforesaid authority and plenary power do declare and decree that he be deprived of ecclesiastical sepulture; and we strike them with the sword of anathema, malediction, and eternal damnation.

8. Moreover, we subject to ecclesiastical interdict the properties which King Henry in any manner whatsoever, and by any title, holds, has, or possesses—as long as King Henry and other the aforesaid admonished parties, and every of them, shall remain in other properties not holden, had, or possessed through the said King Henry, and three days after their retirement therefrom—and other properties whatsoever which, after the expiration of the aforesaid periods of time, shall happen to descend to King Henry and other the aforesaid admonished parties, whether they be dominions, cities, lands, castles, villages, towns, metropolitan and other cathedral churches, and other inferior churches; and also monasteries, priories, houses, convents, and religious and pious

places, of whatever kind, even of the Benedictines, Clunians, Cistercians, Præmonstrants, Preachers, Minors, Carmelites of St. Augustin, and of other orders and congregations, and military orders whatsoever, being in these dominions, cities, lands, castles, villages, towns, and places; so that in them during the continuance of this interdict masses and other Divine offices be not performed, even under pretext of any Apostolical indulgence granted to churches, monasteries, priories, houses, convents, places, orders, or persons of whatsoever dignity, except in cases by law permitted; and even in those cases not otherwise than with closed doors, excommunicated and interdicted persons being excluded.

9. And let the sons of King Henry, and of his accomplices, abettors, adherents, advisers, followers, and the aforesaid offenders, partake of the penalties as in this case is proper. And we decree and declare that all and every the sons of the same King Henry by the said Anne, and of all and every the other aforesaid parties, born and to be born, and their other descendants, down to that degree to which the laws of punishment in cases of this kind extend (no one excepted and no allowance being made for minority, or sex, or ignorance, or any other cause), be deprived of all dignities and honours which in any manner whatever they possess, use, or enjoy; and also of all privileges, indulgencies, immunities, remissions, and liberties, and all dominions, cities, castles, lands, villages, towns, and places, even held in commendam or put in trust, and which they have, hold, or possess in fee, or on lease, or otherwise, from Roman or other churches, monasteries, and ecclesiastical places, and from secular princes, lords, potentates (even though they be kings and emperors), or from other private or public persons; and of all other goods, movable and immovable, rights and actions. And in like manner we decree and declare, that the said properties, freehold or leasehold, and other whatsoever, by them in any manner obtained, do respectively devolve upon the right owners, so that they may freely dispose of them; and that those persons who shall be ecclesiastics (even though they belong to religious orders), be deprived also of the metropolitan and cathedral churches, and moreover of monasteries,

priorities, governorships and superiorities, dignities, parsonages offices, canonries, prebends, and other ecclesiastical benefices, by them in what manner soever obtained ; and that they be incapable for the future of holding those and the like possessions. And by the like authority and knowledge and plenary power, we declare that those parties so respectively deprived, are henceforth incapacitated from holding those and the like possessions whatsoever, and all dignities, honours, administrations and offices, rights and fees.

10. And we absolve and altogether set free from the aforesaid King or his accomplices, abettors, adherents, advisers, and followers aforesaid, and from the oath of allegiance, vassalage, and all obedience to the King, and other the parties aforesaid, the magistrates, judges, constables, guardians, and officers of King Henry himself, and of his kingdom, and of all other his dominions, cities, lands, castles, villages, fortresses, citadels, towns, and places, even though in fact by him holden ; and moreover, all communities, universities, colleges, feudatories, vassals, subjects, citizens, inhabitants, and also foreigners in fact obeying the said King, as well seculars as ecclesiastics, if any by reason of any temporality recognize King Henry as their superior. These, nevertheless, we command, under the penalty of excommunication, entirely and altogether to abstain from obeying the same King Henry and his officers, judges, and magistrates whomsoever, and not to acknowledge them as superiors or submit to their commands.

11. And in order that others, frightened by their example, may learn to abstain from excesses of this kind, We by the same authority, knowledge, and plenary power, do will and decree, that King Henry and his accomplices, abettors, adherents, advisers, followers, and other parties guilty in the premises (after they have respectively incurred the other before-mentioned penalties, as aforesaid), and moreover, their aforesaid descendants, be from that time infamous and not permitted to give evidence ; that they be incapacitated from making or granting wills and codicils or other dispositions, even amongst the living ; and that they be incapacitated from succession by will or intestacy ; and also from any jurisdiction or power of judging, or from the office of notary, and from all other legal acts whatsoever ; so that their processes or

instruments and other acts whatsoever be of no force or validity ; and that no persons be held responsible to them in law, but that they be held responsible to others upon every debt and matter, both civil and criminal.

12. And nevertheless, under the penalty of excommunication, and other the after-written penalties, We warn all the faithful in Christ to shun, and so far as possible, to cause others to shun, the aforesaid excommunicated, re-excommunicated, interdicted, deprived, accursed, and condemned persons ; and not to have any commerce, conversation, or communion with the same persons, or with the citizens, inhabitants, either sojourners or subjects, and vassals of the aforesaid King, cities, dominions, lands, castles, counties, villages, fortresses, towns, and places aforesaid ; by buying, selling, exchanging, or transacting any kind of merchandise or business ; or to convey or contract for, or cause to be conveyed or contracted for, wine, corn, salt, or other victuals, arms, clothes, wares, or other merchandise, or any goods by sea in their ships, galleys or other vessels, or by land with mules and other animals ; or to receive goods brought by them publicly or privately ; or to presume in any manner to give to persons doing such things, aid, counsel, or favour, publicly or privately, directly or indirectly, under any pretence, by themselves, or by any other person or persons ; but if they do so, let them in like manner by the very act incur in addition to the penalty of excommunication the loss of their wares, victuals, and all conveyed goods, which shall become the property of the captors.

13. But because it does not appear consistent that those who are employed in divine offices should consort with these men who despise the Church, especially whilst from their obstinacy there seems no hope of amendment—which they cannot do with safety—We command the prelates, abbots, priors, preceptors, superiors, ministers, keepers, guardians, convents, monks, and canons of all and singular the metropolitan and other cathedral and other inferior churches and monasteries, houses, and places of the religious and pious of all denominations ; also of St. Augustin, St. Benedict, the Clunians, Cistercians, Præmonstrants, and Preachers, Minors, Carmelites, and other orders whatsoever, and military orders, even

of the Hospital of Jerusalem, and also the rectors of parochial churches, and all other ecclesiastical persons whatsoever, abiding in the kingdom and dominions aforesaid, under the penalties of excommunication and deprivation of the management and government of monasteries, dignities, parsonages, administrations, and offices, and of canonries, prebends, parochial churches, and other ecclesiastical benefices whatsoever, in what manner soever qualified, and by them obtained—That, within five days after the expiration of all and singular the periods aforesaid, they quit and depart from the kingdom and dominions themselves—leaving, however, some priests in the churches, the cure of which they have, for administering baptism to little children, and to those dying in penitence, and the other sacraments of the Church which in the time of interdict are permitted to be administered. And that they do not return to the kingdom and dominions aforesaid until the parties admonished and the excommunicated, aggravated,* re-aggravated, deprived, accursed, and condemned shall obey the aforesaid monitions, and our commands of this nature, and deserve to obtain the benefit of absolution from censures of this kind, or until the interdict upon the kingdom and dominions aforesaid shall be removed.

14. Besides—if (notwithstanding the premises) King Henry, his accomplices, abettors, adherents, advisers, and followers aforesaid, shall persevere in their obstinacy, and the stings of conscience shall not restore them to a right state of mind, trusting, perhaps, in their power of arms—We require and warn all and every dukes, marquises, earls, and others whomsoever, both secular and ecclesiastic, even foreigners (*etiam forenses*) *de facto*, obeying the said King Henry, under pain of the same excommunication and loss of their goods (which, as aforesaid, shall become the property of the captors), that, laying aside every delay and excuse, they do expel those persons and every of them and their soldiers and stipendiaries, both horsemen and footmen, and others whomsoever, who shall support them with arms, from the kingdom and dominions aforesaid, even by force of arms, if necessary; and that they take care that King Henry and his accomplices, abettors, adherents,

* *Aggravation and re-aggravation are forms of excommunication.*

and followers aforesaid, who obey not our commands, do not introduce themselves into the cities, lands, castles, villages, towns, fortresses, and other places of the kingdom and dominion aforesaid—forbidding them, under all and every the penalties aforesaid, from taking, holding, or using, in support of Henry and his accomplices, abettors, adherents, advisers, and followers, and other the aforesaid admonished persons who disobey our commands, arms of any kind, offensive or defensive, machines or engines of war (called artillery)—or from providing any armed men beyond their usual family retinue, or from harbouring or receiving men equipped by King Henry, his accomplices, abettors, adherents, advisers, and followers, or others, in support of the King himself, in any manner whatever, on any occasion or for any cause, by themselves or by any other person or persons, publicly or privately, directly or indirectly—or from affording or causing to be afforded to the said King Henry or his accomplices, abettors, adherents, advisers and followers advice or assistance in any manner whatever, for any reason or under any pretence, publicly or privately, directly or indirectly, silently or in words, by themselves or by any other or others in the premises, or in any of the premises.

15. Moreover, for the purpose of bringing the said King Henry to his senses and obedience to the aforesaid See, we exhort all and singular Christian princes, even those of imperial and regal dignity, by the bowels of mercy of our God (whose cause is at stake), and require them in the Lord; and we command, under the penalty of excommunication, those who are inferior in rank to emperors and kings (whom, on account of their excellent dignity, we except from censure), that they do not in any manner whatever afford counsel, assistance, or favour to King Henry, his accomplices, abettors, adherents, advisers, and followers, or to any of them, by themselves or by any other person or persons, publicly or privately, directly or indirectly, silently or in words, even under pretext of confederations and obligations, even though confirmed and frequently re-confirmed by any kind of oath or other guarantee—from all which obligations and oaths we by these presents do, by the same authority, knowledge, and plenary power, absolve them and every of them—and do decree and declare the confederations

themselves, both made and hereafter to be made, to be of no force or authority, and to be null, void, broken and ineffectual. And under the same penalty we prohibit such confederations and obligations (so far as therefrom King Henry and his accomplices, abettors, adherents, advisers, and followers aforesaid can in the premises, or any of them, derive benefit directly or indirectly) to be made. And, moreover, if any persons, in any manner whatever, assist them or any of them, We command that they entirely and effectually withdraw themselves from those persons. And if they do not so do after these presents have been published and required to be executed, and the said periods of time have expired, We place under the like ecclesiastical interdict all and singular cities, lands, towns, castles, villages, and other places subject to them; and we will that such interdict shall continue until the princes themselves have desisted from affording counsel, assistance, or countenance to King Henry and his accomplices, abettors, adherents, advisers, and followers aforesaid.

16. Moreover We in like manner exhort and require the aforesaid princes, and all others even serving in the pay of the faithful in Christ, and other persons whomsoever, both by land and sea, who have men under arms—and in virtue of holy obedience We command them, that they rise in arms against King Henry, his accomplices, abettors, adherents, advisers, and followers aforesaid, whilst they remain in the aforesaid errors and in rebellion against the aforesaid See—and that they persecute them and every of them, and force and compel them to return to the unity of the Church and obedience of the aforesaid See—and not only those persons, but also their subjects and vassals, and the natives and inhabitants of their cities, lands, castles, towns, villages, and places, and all and singular other persons who do not obey our aforesaid commands, and who acknowledge in any manner whatever the aforesaid King Henry (after he has incurred the censures and penalties aforesaid) as their lord, even *de facto*, or presume in any manner to obey him—or who will not expel him and his accomplices, abettors, adherents, advisers, followers, and other disobedient parties aforesaid from the kingdom and dominions aforesaid, wherever they find them—and capture their goods, movable and immovable, mer-

chandise, moneys, ships, credits, effects, and animals, wheresoever being, even beyond the territory of the aforesaid King Henry.

17. For We, by the same authority, knowledge, and plenary power, grant to them the full license, power, and authority of converting to their own use the goods, merchandise, ships, effects, and animals aforesaid so taken, and decree that all those things do plenarily appertain and belong to the same captors; and that all natives of the kingdom and dominions aforesaid, or persons domiciled, or in any manner dwelling within them, and not obeying our aforesaid commands (wheresoever they may happen to be taken), shall become the slaves of the captors. And as to this, We extend these present letters to all other persons, of whatsoever dignity, rank, position, order, or condition, who shall presume to supply to King Henry himself, or his accomplices, abettors, adherents, advisers, and followers, victuals, arms, or moneys, or to hold intercourse with them, or afford them assistance, advice, or favour, by themselves or by any other person or persons, publicly or privately, directly or indirectly, in any manner contrary to the tenor of these presents.

18. And in order that these presents may be better known to those whom they concern, We, by these same presents, do order and command all and singular patriarchs, archbishops, bishops, and prelates of patriarchal, metropolitan, and other cathedral and collegiate churches, chapters, and other ecclesiastical persons, seculars and regulars, of whatsoever orders, and also all and singular professors, even of mendicant orders, exempt and not exempt, wheresoever settled,—under the penalty of incurring, *ipso facto*, excommunication and deprivation of their churches, monasteries, and other ecclesiastical benefices, also of their degrees and offices, and benefit of privileges and indulgences, even in any manner emanating from the aforesaid See—that they and every of them (if and after they have been required by force of these presents) do, within three days immediately following, publicly declare the aforesaid King Henry and all and singular others who have incurred the aforesaid censures and penalties—in their churches on Sundays and other festivals, whilst the greater part of the congregation has therein assembled for divine service, with the

banner of the cross, bells rung, and candles lighted and afterwards extinguished and thrown down upon the ground and trampled upon, and with the other ceremonies in like cases observed—to be excommunicated, and that they do cause and command them to be so declared by others, and to be strictly shunned by all. And moreover, that under the aforesaid censures and penalties, they do cause these present letters, or their transcript, made in the under-written form—within the space of three days after (as is aforesaid) they have been required—to be published and fixed up in their churches, monasteries, convents, and other places.

19. And We will that all and every persons, of whatsoever position, rank, condition, pre-eminence, dignity, or excellence they may be, who by themselves or by any other person or persons, publicly or privately, directly or indirectly, shall prevent the present letters or their transcripts, copies, or exemplifications from being read, fixed up, and published in their cities, lands, castles, towns, villages, and places, shall incur, *ipso facto*, the same censures and penalties.

20. And in order that King Henry and his accomplices, abettors, adherents, advisers, and followers, and others whom the premises concern, may not be able to pretend ignorance of these same presents and their contents—We do command, that these letters themselves (in which by the like authority, knowledge, and plenary power, on account of the notoriety of the fact, we supply all and singular defects, both of law and of fact, also of solemnities and of processes, and citations omitted, even if there be such respecting which there ought to be special and express mention made) shall be affixed to and published upon the doors of the Church of the Prince of the Apostles and of the Apostolical Chancery in the city, (*de urbe et in partibus*,) and in the provinces, to and upon the doors of the collegiate church of the Blessed Mary of Bruges and Tournay, and the parochial church of Dunkirk, towns in the Morinensian diocese; and we decree that the publication of the same letters so made shall be binding upon King Henry and his accomplices, abettors, adherents, advisers, and followers, and all and singular the other persons whom the letters themselves in any manner whatever concern, to the same extent as if the letters

themselves had been read [and shown to them, since it is not credible that those things which are so openly done can remain unknown to them.

21. But since it would be difficult for the present letters to be brought to every place to which it would be necessary—We do will and by the aforesaid authority decree, that the same credit be everywhere given to their transcripts (made by the hand of a public notary or printed in the holy city and sanctioned by the seal of some appointed person of ecclesiastical dignity), as would be given to the original letters, if they were exhibited and shown.

22. Let, therefore, no man infringe, or by rash daring contravert this book of our monition, aggravation,* re-aggravation, declaration, percussion, supposition, disqualification, absolution, liberation, requisition, inhibition, exportation, exception, prohibition, concession, extension of suppletion, commands, will, and decrees; and if any one shall presume to attempt this, let him know that he will incur the anger of Almighty God and of the blessed Peter and Paul, his Apostles.

Given at Rome, at St. Mark, in the year of the Incarnation of our Lord 1535, the third day, before the calends of September, the first year of our Pontificate.

* These are ecclesiastical terms, relating to various kinds of punishment, not capable of satisfactory translation.

*BULL, or Order for Execution of the preceding Bull of Pope Paul III. against King Henry VIII.**

PAUL, Bishop, servant of the servants of God, in perpetual memory of the matter.

Seeing that our Redeemer willed that Peter, who had denied Him, should preside over the Universal Church, in order that he might, from his own fault learn that he ought to pity others, it is not unreasonable that the Roman Pontiff, who is in dignity the successor of Peter himself, should also be his successor in the office of exercising mercy. But when mercy is exercised towards a man, who thereupon becomes more insolent and more obstinate, and draws others with him to perdition, it is the duty of the Roman Pontiff, laying aside mercy towards him, to employ all severity, in order that the diseased member may be so separated from the body that the remaining members may remain safe, without fear of contagion; especially when, after the employment of various remedies and the consumption of much time, experience itself proves that the disease daily increases more and more.

1. On a former occasion, when it was reported to us that Henry, King of England, over and above those offences which concerned his marriage *de facto*, rashly contracted against the prohibition of the Church, had published certain laws or general constitutions, drawing away his subjects to heresy and schism, and had caused John, of blessed memory, by the title of St. Vitalis, Priest-Cardinal of Rochester, to be publicly condemned and capitally punished; and several other prelates, and also other ecclesiastical persons, who refused to adopt this kind of heresy and schism, to be consigned to prison—We (although those parties who reported to us such matters were such that no doubt could be entertained respecting the truth of their statements) wishing, nevertheless, from

* The publication of the preceding Bull had been suspended.

respect towards King Henry himself (for whom, before he fell into such acts of madness, we entertained peculiar affection), that these reports should be found false, obtained further information respecting them, and finding that the report brought to us was true, in order that we might not fail in our duty, determined to proceed against him according to the form of certain of our letters, the purport of which was as follows—

[Here follows the original Bull, set out in full.]

2. But when afterwards We had resolved that we ought to proceed to execution of the said letters, several princes and other illustrious persons persuaded us to abstain for some time from execution, under the expectation that meanwhile King Henry himself would return to a right mind and repent; and we, who, according to the feelings of human nature, easily believed what we desired, suspended the said execution, hoping (as hope had been given to us) that from the suspension there would follow amendment and repentance, and not perseverance and obstinacy and a greater amount of madness.

3. Seeing, therefore, that repentance and amendment (which for nearly three years we expected) not only did not afterwards follow, but that King Henry himself daily more and more hardened himself in cruelty and rashness, and even broke out into new crimes, inasmuch as, not content with the cruel butchery of living prelates and priests, he did not fear to exercise his ferocity even towards the dead, and those also whom the Universal Church for many centuries had worshipped as saints; for he ordered the remains of St. Thomas, Archbishop of Canterbury (whose bones were in the said kingdom of England, especially on account of the innumerable miracles there worked by Almighty God, preserved with the greatest veneration in a golden chest, in the city of Canterbury), after, in greater contempt of religion, he had caused St. Thomas himself to be summoned to trial, and to be condemned as contumacious and declared a traitor—to be exhumed and burned, and his ashes scattered to the wind—surpassing the cruelty of all nations, since not even in war do victorious enemies commit cruelty upon the bodies of the dead.* In addition to all these

* This is a startling proposition to be advanced by a Bishop of the

acts, he took to his own use the gifts presented by the liberality of various kings, even English kings, and other princes, and appended to the chest itself, which were many in number, and of very great value. And not thinking that thereby he had inflicted sufficient injury upon religion, he robbed the monastery in the said city,

Roman Church. Had he forgotten the order that was issued by the Council of Constance, A.D. 1415, that Wiclif's "body and bones, if they might be discerned and known from the bodies of other faithful, should be taken from the ground and thrown far away from the burial of any church, according to the canon laws and decrees"? (See Fuller's *Church History*, p. 170, folio edition.) This order was given thirty years after Wiclif's death. In accordance with this decree, though not till thirteen years after it was pronounced, the remains of Wiclif (of course, such of them as could be discerned) were disinterred and burned, and the ashes cast into the adjoining brook, called the Swift (Le Bas, *Life of Wiclif*, London, 1832, p. 317). But how vain are man's imaginings! "The brook," adds Fuller, "did convey his ashes into Avon, Avon into Severn, Severn into the narrow seas; they into the ocean. And thus the ashes of Wiclif are the emblem of his doctrine, which now is dispersed all over the world."

But this happened in England, where it might be pleaded that "infallibility" in such heretical atmosphere became impaired. But had "his Holiness" looked at home, he would have found a parallel incident in the history of one of his own predecessors, "of happy memory." Pope Stephen succeeded Pope Formosus A.D. 896. For reasons unnecessary to be here entered upon, he exhibited an unexampled fury against the memory and remains of his predecessor. Solon, a heathen legislator, enacted a law to forbid the Athenians to speak ill of the dead. But the vicar-general of God outraged, in this respect, the laws of earth and heaven. Stephen unearthed the mouldering body of Formosus, which, robed in pontifical ornaments, he placed before a Roman Council that he had assembled. He then asked the lifeless pontiff why, being Bishop of Porto, he had, contrary to the canons, usurped the Roman see. The body probably made no unnecessary reply. The pontiff then stripped the bloated corpse, and amputated its head and two fingers of its right hand, being those raised in act of ordination of priests. The disinterred and mutilated carcass, dispoiled of its dress and mangled in a shocking manner, he threw, without any funeral honours or solemnity, into the Tiber. He rescinded his acts, and declared his ordinations irregular and invalid. Such was the atrocity perpetrated by the Viceroy of Heaven, and approved and sanctioned by a holy Roman council. We presume we may apply to Paul III. the title "of unhappy memory," otherwise he would not have been so ready to stigmatize the act complained of in so sweeping a manner.

dedicated to Saint Augustin (from whom the English had received the Christian faith *) of all its treasures, which were many and great; † and as he had transformed himself into a beast, so also he chose to honour beasts as his companions, namely, by introducing wild animals into the said monastery, after expelling the monks—a kind of cruelty unheard of, and abominated not only by Christians, but even by Turks.

4. Wherefore, seeing that this disease cannot be cured by any physician, however skilful, by any treatment other than amputation of the diseased member, nor would that kind of treatment avail were it not that our cause is the cause of God, ‡ we have fully resolved no longer to delay proceeding to the publication, and afterwards, under God's guidance, to the execution of the said letters; which we have postponed until this time, in order that King Henry and his accomplices, abettors, adherents, advisers, and followers might be able to clear themselves, even respecting the excesses by him most recently perpetrated, within the periods of time to them for other matters limited by our aforesaid letters, or otherwise incur the penalties mentioned in such letters. And seeing that we have heard from credible persons that if the publication of the original and of these present letters were made at Dieppe, in the diocese of Rouen, or Boulogne, in the diocese of Amiens, towns in the kingdom of France, or in the city of St. Andrew, or in the town of—(*oppido Callistren.*), in the diocese of St. Andrew, in the kingdom of Scotland, or at Tuam or Ferns, cities or dioceses in the dominion of Ireland, the tenor of the letters would come to the knowledge of Henry and the others whom they concern (especially the English), not only as easily as if the publication were made in the places named in the said letters, but more easily, We, being willing to make due provision in this respect, do, by the aforesaid motion, knowledge, and plenary power,

* The reader will not have forgotten what has been said above on this subject.

† Here the truth comes out. England was the "*puteus inexhaustus*," inexhaustible well, referred to by Matthew Paris, into which the Pope used to let down his bucket, until the rope was rudely cut by Henry!

‡ "*Absque eo quod nos apud Deum causam hanc nostram efficiamus.*"

decree that the publication of the letters above cited (to which, citation and to the originals themselves, as to the validity of publication or execution of these presents, we will that credit be given), in two of the places mentioned in the present letters—in other respects made according to the tenor of the above-cited and of these present letters—even if this kind of publication is not made in places beyond the Court of Rome mentioned in the said recited letters—shall be binding upon King Henry and the other parties concerned, especially the English, to the same extent as if the letters had been known to King Henry and other the aforesaid parties, especially the English, personally.

5. And that the same credit be given to transcripts of these presents made in the manner expressed in the before-cited letters, both in and out of courts of justice, as would be given to the originals if they were exhibited or shown ;

6. The Apostolic Constitutions and ordinances, and all other matters whatsoever, to the contrary thereof notwithstanding.

7. Let no man, therefore, infringe, or by rash attempt contravene, this book of our decree and will. But if any one shall presume to attempt this, let him know that he will incur the indignation of Almighty God and the blessed Peter and Paul, his Apostles.

Given at Rome, at St. Peter's, in the year of the Incarnation of our Lord 1538, the sixteenth day before the Kalends of January, the fifth year of our Pontificate.

APPENDIX B.

SENTENCE OF POPE PIUS V. AGAINST QUEEN ELIZABETH.*

"The curse causeless shall not come."—*Prov.* xxvi. 2.

The Damnation and Excommunication of Elizabeth, Queen of England, and her adherents, with an addition of other punishments.

"PIUS, Bishop, servant of the servants of God,† for a perpetual memorial of the matter.

"He that reigneth on high, to whom is given all power in heaven and earth, committed the Holy Catholic and Apostolic Church, out of which there is no salvation, to one only upon earth, namely, to Peter, the prince of the Apostles, and to Peter's successors, the Bishops of Rome, to be governed in plenitude of power. Him alone He made prince over all people, and all kingdoms, to pluck up, destroy, scatter, consume, plant and build, that he may retain the faithful, who are knit together with the bond of charity[?], in the unity of spirit, *and present them spotless and unblamable* to their Saviour.

"In discharge of which function, we, who are by God's goodness called to the government of the aforesaid Church, spare no pains, labouring with all earnestness that unity, and the Catholic religion, which its author has, for the trial of her children's faith, and for our amendment, suffered to struggle with such furious storms, may be preserved uncorrupt. But the number of the ungodly has

* *Magnum Bullarium Romanum.* Luxemburgi, 1727. Tom. ii., p. 324. An. 1570. I have adopted the Rev. J. Mendham's translation, as given in his *Life of Pope Pius V.* London, 1832, pp. 141 *et seqq.* He gives the original text in an appendix, p. 256 *et seqq.*

† The irony of speech! The affectation of humility! "Servant of servants."

obtained such power, that now there is no place in the world which they have not endeavoured to corrupt with their most wicked doctrines. Amongst others, Elizabeth, *the pretended Queen of England, a slave of wickedness*, lending to it her assistance ; with whom, as in a sanctuary, the most pernicious of all men have found a refuge. This very woman, having seized on the kingdom, *and monstrously usurping* the place of the supreme head of the Church in all England, and the chief authority and jurisdiction of it, has reduced the said kingdom to miserable destruction, which was then newly restored to the Catholic faith, and a good condition.

“ For having by a strong hand prohibited the exercise of the true religion, which Mary, lawful Queen, *of famous memory*, had, by the help of this See, restored, after it had been overthrown by Henry VIII., a revolter from it ; and following and embracing the errors of heretics, she hath removed the royal council, consisting of the English nobility, and filled it with obscure men, heretics, oppressed those who embraced the Catholic faith, restored *impious preachers, ministers of iniquity*, abolished the sacrifice of the mass, prayers, fastings, distinction of meats, *unmarried life*,* and the Catholic rites. Books containing manifest heresies

* It was this same Pope Pius V. who inveighed against the utter corruption of Roman Priests in Germany. In the 4th Epistle of the 1st Book (and I quote from Goubeau's Edit., Antwerp, 1640), addressed to the Archbishop of Saltsburg, Pius wrote “ that he had been informed by the best authority on the spot, that the greater part of the benefited and dignified clergy in Germany, who ought to set the best example without fear of God or man, kept concubines openly, and introduced them into churches and public places like lawful wives, giving them titles of their own dignities and offices ; that from the contempt thus brought upon the clergy by themselves, they had lost all authority, and hence the increase of heresy which can never be respected till the abominable vice of concubinage is extirpated.” In a letter numbered nine, to the Archbishop of Cambray, the Pope asserted :—“ The corrupt and depraved morals of the clergy to be the cause of heresies.” The 12th Epistle denounced the corrupt lives of the German Prelates, “ who, forgetful of their duty and their own salvation, converted the revenues of the churches to the indulgence of their pleasures, luxury and vanities.” In Book ii., letter 14, the Pope inveighs against the ignorant and corrupt morals of the Bohemians ; and in the 20th Epistle of the same book he charges “ the clergy as depraved by the daily practice of

and impious mysteries and institutions by herself entertained and observed according to the prescription of Calvin, she hath commanded to be read and observed throughout her kingdom by all her subjects; daring to eject from their churches and benefices, bishops, rectors of churches, and other Catholic priests; and to bestow them and other church livings upon heretics, and to determine ecclesiastic causes; prohibited the prelates, clergy, and people to acknowledge the Church of Rome, or to obey its precepts or canonical sanctions; compelled most of them to submit to her wicked laws, and to abjure the authority and obedience of the Bishop of Rome, and to acknowledge her to be the sole mistress in temporals and spirituals, and this by oath; imposed penalties and punishments upon those who obeyed not, and exacted them of those who persevered in the unity of faith and their obedience; and cast the Catholic prelates and rectors of churches into prison, where many of them being exhausted with continual languor and sorrow, miserably ended their lives. All which things since they are manifest and notorious to all nations, and by the gravest testimony of very many so substantially proved, that there is no place at all left for excuse, defence or evasion.

“We, seeing that impieties and wickednesses are multiplied upon one another, and, moreover, that the persecutions of the faithful, and affliction for religion increase every day in weight, through the instigation and means of the said Elizabeth—because we understand her mind to be so stubborn and hardened, that she has not only contemned the godly requests and admonition of Catholic princes for her healing and conversion, but has not even permitted the nuncios of this See to cross the seas into England—being of necessity constrained to betake ourselves to the weapons of justice against her, are not able to assuage our sorrow that we are induced to inflict punishment upon one to whose ancestors the whole state of Christendom has been so bounden. Supported therefore by his authority, whose pleasure it was to vice.” Notwithstanding all this moral depravity the Pope did not excommunicate these abandoned Priests, for the simple reason, that in the estimation of the Church of Rome it is a greater sin to deny the Roman faith than to be viciously immoral.

place us, although unequal to so great a burthen, on this supreme throne of justice, we do, out of the fulness of our apostolic power, declare the aforesaid Elizabeth, being heretic, and a favourer of heretics, and her adherents in the matters aforesaid, to have incurred the sentence of anathema, and to be cut off from the unity of the body of Christ.*

“And moreover we do declare Her to be deprived of her *pretended title to the kingdom aforesaid, and of all dominion, dignity and privilege whatsoever.*

“And also the nobility, subjects and people of the said kingdom, and all others who have in any manner sworn to her, to be for ever *absolved from any such oath*, and all kind of duty, fidelity and obedience; as we do by authority of these presents absolve them and do deprive the same Elizabeth of her pretended title to the kingdom, and of all other things aforesaid. And we do command and interdict all and every the noblemen, subjects, people and others aforesaid, that they presume not to obey her, or her monitions, mandates, and laws; and those who shall do the contrary we do involve in the same sentence of anathema.

“And because it were a matter of too much difficulty to convey these presents to all places where it shall be needful, our will is, that the copies of it, under a public notary’s hand and seal, with the seal of an ecclesiastic prelate, or of his court, shall carry altogether the same credit with all people, judicial and extra-judicial, as these presents should do if they were exhibited and shown.

“Given at Rome, at St. Peter’s, in the year of the incarnation of our Lord 1570, the 5th of the Kalends of March, and the fifth year of our Pontificate.”

* We read in the Book of Canon Law of the Roman Church even of the present day :—“We judge that they are not murderers who, burning with zeal for their Catholic mother against the excommunicated, should happen to kill any of them ” (*Can. Excommunicatorum*, xlvii., Caus. xxiii., qu. v.).

